

THE ORIENTS:

PIONEERS OF WESTERN SCIENCES AND CIVILIZATION

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THE LATE MR. JOSEPH HYAM.

TO

The Sacred Memory

OF THE LATE

Mr. JOSEPH HYAM

OF

CALCUTTA.

In Deep Appreciation of his
Kind, Genial, Large-Hearted
and Benevolent Disposition

THIS VOLUME

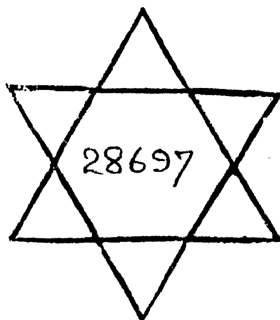
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BY

I. A. ISAAC.



BALUGAON (PURI).

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PREFACE.

There is a common belief that our age is the most enlightened one and our civilization has no parallel in the past ; our laws, our systems of education are very near perfection and far superior to those of any of the ancients ; our sciences, discoveries and inventions not only outrival those of bygone ages but were even unknown to them. Our methods of administration excel those of the past generations and the people now live more in peace and prosperity than their progenitors. The credulous may well believe these tales, but a student of history knows that they are far from the truth. The following pages will reveal the achievements of the Orients of the past, that amaze with their peerless magnificence, and seem highly imaginative but nevertheless are undeniable facts of history.

The Orients were highly civilised when the Occidentals lived in pathless forests, howling wastes, poison-exhaling swamps ; in their floorless, windowless and insanitary huts, made of twigs and straw ; and they fed on roots and barks of trees, were clothed in stinking garments made of raw leather reeking with vermins which remained on their person till they rotted and fell off in pieces. Dr. Krauskopf mentions :- " With a thrill of admiration a priest informs us that St. Jerome had seen a monk who for

thirty years had lived in a hole, and who never washed his clothes, nor changed his tunic till it fell to pieces; that St. Ammon had never seen himself naked; that the famous virgin named Silvia, had resolutely refused for sixty years, on religious principles, to wash any part of her body, except her fingers; that St. Euphraxia had joined a convent of one hundred and thirty nuns, who shuddered at the mention of a bath."

They spurned secular knowledge. Learning and Science were abominable in their sight. Crimes and corruptions prevailed everywhere.

In Italy even the ecclesiastics were steeped in sensuality. The clergymen who were supposed to be celebates obtained license to keep concubines. The priestly corruption was much more than simple concubinage. Such eminent persons as Pope John XXIII Abbot elect of St. Augustine, at Canterbury, the Abbot of St. Pelayo, in Spain, Henry III, Bishop of Liege, were immersed neck-deep in the practices. Countless nunneries were degraded to the rank of brothels and were notorious places of infanticides. Such pernicious practices as lying, thieving, looting and deceiving were considered acts of virtue if they promoted the interests of the Church.

Throughout Europe piercing shrieks of women were heard condemned as witches and made to suffer terrible tortures. They were burnt amidst religious ceremonies with slow fire to prolong their agonies. The devout

Christians believed that these innocent women had joined hands with Satan and were riding in the air on broomsticks at midnight. They were accused of bringing on comets, plagues, epidemics and all kinds of diseases.

The masses were illiterate and ignorant. A learned king was unworthy of the crown. Philippe le Bel, the powerful monarch of United France signed his name with the Sign of the Cross. This continued down to the thirteenth century. A belief prevailed that the end of the world was at hand which stifled all industry and made people indolent.

The Orients on the other hand, have left marvellous and valuable intellectual legacy behind them, that has enriched the world in all departments. Their pursuits after knowledge conferred the greatest benefits on mankind, despite their faithful services to humanity, the European literature instead of expressing gratitude for their labours has deliberately and systematically endeavoured to deprive them of their laurels and placed them on the brows of those who were n t unfortunate to be the followers of Moses or Mahomed. But truth cannot be hidden forever. It is to the credit of some honest and impartial students of history and seekers after truth, that have discovered the originators and rightful heroes who toiled and suffered that we may enjoy the blessings of knowledge. All glory to them ! The countries that enjoyed the fruits of their labours

for centuries, turned ungrateful and treated their benefactors infamously.

When Europe was enveloped in grossest ignorance, deepest darkness and abject superstition, these sons of Abraham and Ishmael cultivated the arts, literature and sciences so successfully that they were considered the marvels of the world. Englishmen, Frenchmen, Germans, Italians and others flocked to them for instructions and sat at their feet to learn. Arab-Spain possessed most eminent surgeons and physicians of the world. Women rivalled with men for literary and scientific distinctions. Her fleet commanded the Mediterranean, her army was well-disciplined, her soldiers were hardy warriors bred to arms from their childhood. For nearly 800 years she set a noble example to all Europe, of what an enlightened State could be.

An incident of recent occurrence would not be out of place here to show the impropriety of some of the Western Scientists to Sir Jagdish Chunder Bose. This was gathered from his remarks on the occasion when he was presented with an address by the citizens of Calcutta in the Town Hall, as a token of the high appreciation of his services and the esteem in which he was held by his countrymen. He mentioned that on his arrival in England to prove the success of his experiments to the world in certain departments of science, he found to his surprise that his researches were looked upon by some of the English Scientists with great suspicion,

so much so, that they had the impudence to give vent to their feelings by hinting that Sir Jagadish's Oriental imagination might have misled him in his conclusions etc. Confident of his mission, the learned savant gulped this good-naturedly, leaving it to time to prove the folly of their remarks. It is needless to mention that the name of Sir Jagadish will be handed down to posterity with pride. The services rendered by him will remain a landmark in the history of the world and more particularly of India.

The electric trams, wireless telegraphy and air-craft have so tickled the conceit of the European Scientists of this age, that they forget— it was the Orients who carried the torch of Science and Civilisation to Europe.

It is sad, that such a remarkable history, of the still more remarkable peoples, the intellectual giants of the world, the torch bearers of Science and civilisation, the Moors and Jews of Spain, should be allowed to go to oblivion without any efforts on the part of Classical scholars to unravel the priceless Arabian treasure. One wonders what Islam is doing and if she has lost her scholarly instinct forever? How many Arabic scholars can she count amongst her teeming millions? Their paucity indicates the intellectual slumber she is in. It is a crying shame that the banner of Islam which was once unfurled on the highest pinnacle of civilisation as an insignia of power and learning should lie half-mast forever.

The information in this book has been derived from many sources. I am greatly indebted to Dr. J. Krauskopf and also to other authors namely, Murphy, Coppe, Stainslaus Guyard, E. H. Lindo, Phillip Killand, George McArthur, Thomas Bourke, Proctor, Draper, Lecky, Stanley Lane-Poole, Milman etc.

I cannot conclude without expressing my heartfelt gratitude to my dear wife for her collaboration and the interest she evinced in this work.

I am much obliged to Mr. Harakanta Bose, B.A., late Head Master, Hare School, Calcutta, for going through my book in manuscript and for his valuable suggestions.

I. A. ISAAC.



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THE ORIENTS:

PIONEERS OF WESTERN SCIENCES AND CIVILIZATION

ORIENTS CONQUER SPAIN.

Alexander the Great brought many countries in the East under his sway and was trying hard to pounce upon Arabia, when death put an end to his ambition and the Arabs remained unconquered. On his ashes great empires sprang up but they could not subdue the Arabs as their valour kept invaders at arms length; thus they remained undisturbed for a long time. Their character changed suddenly in the beginning of the seventh century by the advent of one man, the Arabian prophet, Mahomed, who preached the religion of *Islam* and infused the spirit of world-conquest into them. This worked a revolution. Mahomed had a wonderful personality, his mysterious influence was overpowering. He converted the idolatrous, wild and lustful Arabs into monotheists with his cardinal doctrine. "There is no God but God, and I am his prophet." He awakened them from their religious and political torpor and poured the fervour of martyrs into them. The fire of enthusiasm once kindled

they thirsted for conquests. Mahomed before his death was master of Arabia and the whole world trembled at the mention of his name. His successors the Khalifs in less than fifty years after the Prophet's death converted Syria, Palestine, Egypt, Mesopotamia, Persia, Armenia and Asia Minor into Mahomedanism. In Jerusalem a mosque was erected on the site of the temple of Solomon. In Alexandria they caused havoc on Christians for the crimes which the arrogant and fanatical St. Cyril had perpetrated there two centuries before, by exterpating Grecian learning and by inciting his monks to murder the wise *Hypatia*.

At the extreme Northern part of Africa the Arabian Armies were brought face to face with two strong foes before whom they came to a sudden halt. First, the *Berbers* called "the Nobles"—tall, sturdy, high-spirited and indomitable race, good horsemen and bred to arms. The Romans called these people "Moors" from their dark complexion. The Arabs took them to be their own race and soon brought them under their heels. In less than a decade the Arabs and the Moors so completely coalesced that they were assimilated into one race. The second foe, was the warlike inhabitants of the Northern extremity of *Almagreb*, where the continent of Africa just out to meet Europe. The rock-built city of *Ceuta* was garrisoned by Spanish soldiers, and its brave Commander, Count *Julian*, defied the valiant Amir *Musa*

Ibn Nasseyr, the hero of two Continents. It looked as if *Islam* had come to a dead halt here and would never set foot upon beautiful Andalusia. (Spain.)

But *Allah* favoured the brave in their onward march. Spain was then under the rule of the West Goths, a tribe of barbarians who overran Rome in her decline. They were as corrupt and immoral as the Roman nobles who had preceded them. Fortunately for the Arabs at this juncture a quarrel arose between Julian the Governor of Ceuta and Roderick the King of Spain.

Roderick, sullied the throne by giving reins to his passion. His court became a scene of debauchery. His ruin was hastened by his Kinsman, Count Julian. The provocation given him was such as no man of honour can brook. Count Julian had sent his daughter Florinda to Roderick's Court to be educated at Toledo. The maiden was very handsome and the King forgot himself and dishonoured her. She immediately sent a letter to her father saying :—

> "Would to God, that the earth had swallowed me up, rather than it should fall to my lot to bring sorrow upon your grey hairs, and render you miserable forever. You may see the state of my mind from the tears which are falling upon this paper, so fast as to make my writing scarcely legible. But the fatal secret must not remain unrevealed. Know then

> my unhappy father, that your daughter, who has your blood, and the blood of our Kings in her veins, has suffered the last criminal violence from their unworthy successor. If you suffer our wrongs to pass unrevenged, it will be a blot upon our house for ever."

Julian went to Toledo and pretended ignorance of what had happened. The King thought that Florinda had kept the secret to herself. He heaped honours on Julian who returned home with his daughter. Roderick requested Julian to send him some special kind of hunting hawks. The Count replied that he would despatch such hawks as the King had never seen in his life. This was a covert hint for his vengeance.

He soon found powerful allies in "the Nobles" who had suffered under the King's despotism and the Jews who had been expelled from Spain. Julian entered into negotiations with Amir *Musa*, the Arab Governor of North Africa, for the delivery of Spain into his hands.

Musa in the beginning thought this tempting offer to be Julian's treacherous ambuscade but eventually he was satisfied of his sincerity.

On the 24th of July, 711, the Army of Amir *Musa Ibn Nasseyr*, the hero of Two Continents, under his valiant General Tarik with 12,000

men, assisted by the willing allies consisting of the Jews and the Nobles, clashed against the army of the wicked Roderick, King of Spain, on the banks of the river Guadalette, across the narrow strait near the Pillars of Hercules, which is named after him "Gibr-al-Tarik" (Gibraltar), "the rock of Tarik." When Tarik beheld King Roderick in his splendid armour and an army eight times larger than his, his heart sank within him. Repeating the name of *Allah* he addressed his men thus :—"My brave men, yonder is the enemy, and behind us the sea. There can be no escape for us save in valour." This inspired them with courage and they resolutely rushed to the battle-field after their General and defeated Roderick amidst terrible carnage after a pitched battle lasting three days. That day the portals of Europe opened to the Orients and Christianity ceased to rule in the land of Spain.

What happened to Roderick is a mystery to this day! His horse and sandals were found on the river bank. It is believed that his body must have been washed away to the great ocean through the river.

Tarik followed up his victory and town after town fell to his indomitable arms. He captured Cordova and left it to the care of the Jews, who had proved themselves staunch friends of the Moors. The loyalty of the Jews was repaid thousandfold by the conquerors as they did not forget their valuable services. Wherever the Moor unfurled his banner the Jew was to be

found there. Both joined hands in the cultivation of learning, philosophy, art and sciences and restored unto Spain her original beauty and prosperity and made her the mistress of Europe.

ORGANISATION AND RULE.

The Moors and the Jews made Cordova the marvel of the middle ages, they held the torch of learning and civilisation when the whole of Europe was veiled in superstition and ignorance. The Khalifs became the patrons of literature. Several of them contributed to the cultivation of letters by their munificence and example.

The golden age of Arabian literature in Spain began in the reigns of the Abdur-rahmans, the first of whom founded the Kingdom of Cordova. During this time the centres of learning in the East were waning. Antioch, Alexandria, Bagdad, Damascus, Jerusalem, which were famous *for sending forth their rays of light* lost their vitality but the Jew and the Moor had stepped into Europe before this intellectual breakdown and fanned the spark of knowledge they had carried with them into a luminous light. Had it not been for the Jew and the Moor the ancient culture for which mankind had toiled and struggled for centuries would have been lost for ever and the world been compelled to begin it at the very alphabet.

The following words of Ali, the fourth Arabian Khalif and the distinguished son-in-law of the great prophet of Arabia, are worthy of being recorded in letters of gold. He says " Eminence in Science is the highest honour; he dies not who gives life to learning."

The Christians openly admitted that they preferred the rule of the Moors to that of the Franks or Goths. Under the rule of the Conquerors the Moorish subjects were contented and quite happy. They did not force on the subject a compulsory conversion as the Goths did on the Jews, but allowed them to practise their religion without let or hinderance as learning and intelligence were more a test of merit to them than creed.

The slaves who had been cruelly treated by the Goths and Romans had much to be thankful for. The institution of slavery is repugnant to the socialistic principles of Islam. The Koran says "A man who ill-treats his slave will not enter into Paradise." To set the slaves at liberty is considered a pious act in the code of Islam.

Cordova was one of the wonders of the world under the Great Khalif Abdur-rahman. An old Arab writer describes "Cordova as the Bride of Andalusia. To her belong all the beauty and the ornaments that delight the eye or dazzle the sight. Her long line of Sultans form her crown of glory; her necklace is strung with the pearls which her poets have gathered from the ocean of language; her dress is of the banners of learning, well knit together by her men of science; and the masters of every art and industry are the hem of her garments."

The Mosque and the Alhambra were the wonder and delight of travellers. The banks

of the Guadalquiver shone with marble houses, palaces, mosques, synagogues, gardens, schools, colleges, hospitals, libraries and laboratories. The palaces were marvellous with their splendid gates leading to the gardens and the great mosque, whither repaired the Khalif for prayer on Fridays treading on rich carpets spread from end to end. These palaces were called, the Palace of Lovers, the Palace of Contentment, the Palace of Diadem, and so forth. One of their poets sang "All palaces in the world are nothing compared with the Palace called Damascas."

They had their own system of irrigation which is unequalled. The water that supplied the beautiful fountains of Grecian marbles in the gardens, plants, lakes, reservoirs and tanks were brought from the mountains by hydraulic works.

In Cordova one could travel twenty-four miles by the light of lamps and along uninterrupted rows of beautiful buildings on the banks of the river. The circumference of the walls of the city, exclusive of the suburbs was thirty-three thousand and one hundred cubits. The suburbs had twenty-one divisions. There was no city in Europe to compare with it with respect to its artistic buildings, population, size of markets, cleanliness of streets, trade, commerce, its religious edifices, public baths and rest-houses. Besides, it was a seat of fine arts and a great centre of learning. Students flocked there from all parts of the world to cultivate poetry and study sciences.

At Cordova and Seville, the Jew in his Synagogue, the Christian in his Church, and the Moslem in his Mosque, might be seen at the same time worshipping the Creator of all. What a striking contrast to the rule of the Christians !

The appreciation in which the talents of the Jews were held, by their enlightened sovereigns, cannot be better exemplified than by the fact, that Abdur-rahman II, the third Khalif of Cordova, appointed R. Hasdai ben Isaac, who was his physician and an able astronomer, to be his prime minister. He placed the utmost confidence in him ; and on the arrival of ambassadors from Germany, deputed him to receive and give them the requisite information, before their presentation at Court. The Jews enjoyed equal rights and privileges ; rivalled their masters in wealth, splendour and culture.

The Moors possessed beautiful harbours and the revenues of the Khalifs were immense. The taxes imposed by them on the people were always cheerfully paid. As they were neither galling nor invidiously oppressive, and the people submitted to them with readiness because they appreciated the purpose for which they were required. No discords or discontentment prevailed during the Government of the Khalifs as their laws were based on the principles of Alkoran and they were equally binding upon the sovereigns as well. These were so few and simple that they were easily comprehended by one and all. This paucity and sim-

plicity of laws did away with the employment of authorised lawyers. No chicanery was suffered, no useless delays were connived at, nor ruinous expenses incurred. We have a striking proof in the following little ancedote.

A poor woman had been robbed by the soldiers. She threw herself at the feet of the Khalif as he was marching at the head of his army and demanded satisfaction. "Hast thou not," said the Khalif to the complainant "read in the Koran, that at the time when the armies of princes are marching they plunder and destroy the places through which they are obliged to pass?" "True," replied the aggrieved woman, "but I have also read in the same sacred book, that, for these acts of violence and injustice, the houses of princes shall in their turn be destroyed." It is needless to mention what was the effect of this able rejoinder. The Khalif's battery was so completely turned upon himself, that he ordered instant compensation to the complainant.

There is another equally interesting incident of the Khalifs.

Almansur had determined to augment the Mosque and went himself to the owners of the houses he wished to remove for this purpose; after they had agreed to sell their dwellings at exorbitant prices, he graciously doubled the amount, and presented each of them with another house to reside in. On one occasion he came across a woman who had a house in the Court of the Mosque, with a palm-tree on it.

She refused to part with it except for another house with a palm-tree. This he tried to procure for her, even though it would cost a *bait-mal* (a house of wealth) fortunately, one met her approval and was obtained at a very high figure.

ARCHITECTURE.

The spanning of the Guadalquivir by a grand bridge of seventeen arches still testifies to the engineering skill of the Moors. The whole city of Cordova was full of picturesque buildings. It contained fifty thousand houses of the aristocracy, more than a hundred thousand dwellings for the common people, sixteen hundred mosques and nine hundred public baths. There were plenteous fountains for the public convenience.

One of the most distinguished architects of ancient Arabia was Senamar, who is supposed to have been a Chaldean by birth. By him were erected for Norman Al-Aouar, the tenth King of Hira, the castles or towers of Sider and Khawarnak so celebrated by the Arabian poets and proverbs, by whom they were reckoned among the wonders of the world. " With such skill, it is said, were these edifices erected, that a single stone tied together each entire structure and the colour of the stones with which the walls were built, changed several times in the course of the day."

The famous edifice, the Great Mosque, with all its buildings and courts has the largest area of all the places of worship in the world—the rival of the *Caaba* at Mecca and of the *Alaska* of Jerusalem. It holds the first place in the great architectural beauties of Cordova.

Another wonderful city is "Medinat-Ezzahra," "City of the Fairest," built as a suburb to Cordova. The Arabian romance is full of its tales of beauty and grandeur.

The magnificent Synagogue of Cordova is another marvellous edifice built on a lofty eminence which fascinates the traveller with its unique beauty and majesty. It is unlike any other work of architecture.

The "Red Palace" called Alhambra at Granada, the pride of the Moors, adorned with splendid gold ornaments and Arabesque mouldings is the wonder of artists of all countries.

Besides these there are several other fine and skilful architectural works worthy of admiration.

THE GREAT MOSQUE OF CORDOVA.

This Mosque holds the first place among the great architectural beauties in the world.

It was begun by Abdur-rahman surnamed Addakil and completed by his pious son Hisham. His successors augmented it, in fact, eight sovereigns of the house of Ummaiya added something to its beauty.

The length of the Mosque from Kibla to Jauf, is three hundred and thirty cubits. The breadth from West to East is two hundred and fifty cubits : the number of aisles, comprising those built to the North is nineteen. The number of doors is twenty-one and they were covered with the choicest brass with wonderful skill.

The number of columns of marble is fourteen hundred and seventeen. The Maksura which is of rare construction, had three beautifully carved doors leading by the east, west and north into the body of the Mosque.

The length of Mihrab (or chancel, where the Imam looking towards Mecca repeats the prayer) is eight cubits and a half from Kibla to the Jauf ; its breadth from east to west is seven cubits and a half, and the height of the tabernacle is thirteen cubits and a half. On the side of this was a pulpit in 36,000 separate panels, which for its workmanship was unequalled in the world. It was made of the

most precious woods, such as ebony, sandal, bresil, citron wood, wood of aloes, etc. Khalif Alhakam took seven years to have it constructed.

The door of the Maksura was of gold and similarly the wall of the Mihrab and also the adjacent parts ; but the floor of the Maksura was of pure silver, inlaid with rich mosaics. Its clustered columns were carved and inlaid with gold and lapis-lazuli. The ceiling was filled with ovals bearing appropriate inscriptions from the Koran to fix the mind of the faithful to contemplation and devotion.

In the shrine of shrines of the Mihrab, a copy of the Koran, written by the Khalif Othman was preserved in a case of gold, set with pearls and rubies, over which was a bag of gold tissue, and this was placed on a throne made of wood of aloes, with nails of gold.

The height of the tower, still existing, built by the Khalif Annasir is seventy two cubits to the top of the open dome, towards which the crier turned his back, when proclaiming the hour of prayers. On the summit of the dome are three celebrated apples, two of pure gold, and the middle one of silver. The tower is covered with copper and these ornaments on the top are grouped with a sixfold lily of gold, in a most elegant manner. Each of these apples is three spans and half in circumference. The small peach of gold which rises a cubit above the top of the dome, is one of the wonders of the earth. This tower is not as lofty as that

at Seville, or that at Morocco, the latter being one hundred and ten cubits in height.

The number of chandeliers, of different sizes, in the mosque, besides those over the gates, was two hundred and eighty, and the number of cups that contained the oil of the lamps, ten thousand eight hundred and five.

The great wax taper, that burned by the side of the Imam, was from fifty to sixty pounds in weight and such a portion of it was consumed in each night, that the whole might be finished on the last night of Ramzan.

The chandeliers were all of brass, and of various patterns, except three, which were of silver. The three silver chandeliers required seventy two pounds weight of oil each night.

The speculum or reflector, is said to have been composed of thirty-six thousand pieces, and each piece of seven dirhems of silver; it was moreover adorned with nails of gold and silver, and in some parts with pieces of stone. The effect of this was ninefold. The circumference of the greatest chandelier was fifty spans, and it held one thousand and eighty-four gilt oil cups.

At the door-post of the Mihrab were four pillars, two of them being of green marble, and two of lapis-lazuli which exceeded all estimation in value. Over the extremity of the Mihrab were placed on columns seven arches of more than an ell in length each. Its position was so beautiful that beholders could

scarcely take their eyes off but looked at it in amazement for hours together.

There were four great cisterns hewn out of the solid rock at the foot of the mountain of Cordova and brought by machine to the mosque. These cisterns or reservoirs were of marble and they were replenished by means of pipes laid to the foot of the mountain. By the same arrangement excellent water was brought to the marble receptacles, fixed at the doors on the east, west and north sides of the mosque, for the public.

The number of people employed in the mosque such as priests, readers, wardens, door-keepers, proclaimers of the time of prayers, lighters of the lamp etc. was, in the time of Almansur, three hundred.

"CITY OF THE FAIREST."

One of the most wonderful edifices ever raised by man, was the palace or " City of Ez-zahra " as it was called, after the Khalif's wife Ez-zahra " the Fairest." It was built by Khalif Abdur-rahman III surnamed Annasir at the foot of the mount Alaras called "Hill of the Bride " three miles from Cordova. This stupendous and magnificent structure was begun on the first Moharram in the year 325 (about the 19th of November 936 A. D.) The number of men that worked daily on this renowned edifice was ten thousand, mules fourteen hundred, camels four hundred and other beasts of burthen one thousand. The number of cut-stones, used daily was six thousand, besides, uncut-stones and bricks used in paving. The white marble was brought from Almeira, the streaked marble from Ziya, the rose coloured and green from the Church of Isfakis, in Ifrikia, and from Carthage. The carved gilt fountain was from Syria, or as some say, from Constantinople with engravings and images of human figures and the value of which was beyond estimation. When Ahmad the philosopher with Rabia, the Bishop brought it, the Khalif commanded it to be placed in the middle of the eastern hall, called Almunis; and on it he fixed twelve figures. The first was the likeness of a lion, on one side of which was an antelope, and on the other a crocodile;

opposite to the lion were a dragon and an eagle; and on the two wings of the group were a pigeon, a falcon, a peacock, a hen, a cock, a kite, and a vulture. These figures were of pure gold, set with precious stones, manufactured in the royal factory of Cordova, and the water of the fountain flowed streaming through their mouths.

In this palace, also, he built a hall, called the palace of the Khalifat; the roof of which was of gold and of transparent blocks of marble of various colours, with the walls of the same structure, and in the centre was fixed the pearl, presented to Annasir by Leo, Emperor of Constantinople. In the middle of this hall, was a large marble basin filled with quicksilver, and, on each side, were eight doors, hung on arches of ivory and ebony, ornamented with gold and precious stones of various kinds, and resting on pillars of variegated marble and pure crystal. When the Sun's rays penetrated through these doors, the splendour from the roof and the walls dazzled the beholders and they covered their eyes. When Annasir wished to terrify any one in his company, he simply made a sign to put the quicksilver in motion, the glare from which struck the eye like flashes of lightning and alarmed the spectators to see the room revolving by the quivering of the quicksilver.

The beautiful palace of Ez-zahra had four thousand three hundred and twelve columns, of various sizes. The number of doors exceeded fifteen thousand and all were covered with iron or copper, plated or gilt.

In Ez-zahra a mosque was raised in forty day's time. It was faultless in construction and one thousand workmen were employed. This edifice had five aisles of wonderful fabric. It was completed on Thursday, the 23rd of Shaban in the year 329 of the Hijra, (about the 23rd of May 941 A.D.) Annasir erected a pulpit of extraordinary design and beauty; and around it, he formed an extensive Maksura, of a wonderful construction.

There were also two public baths one for the Court and the other for the common people.

Notwithstanding the number of people employed, it took the remainder of twenty-five years of Annasir's life after the commencement of the building; and all the fifteen years and some months of his son's reign. They both spent one third of their revenues upon this building. When this most beautiful and magnificent palace was completed all were unanimous in their opinion, whether prince, envoy or merchant, that they had never beheld anywhere in the world such a beautiful and gigantic edifice. It had running streams, paintings of landscapes, artificial lake, luxuriant gardens, stately buildings, amazing fountains and magnificent palaces. There was a vaulted hall beautifully decorated, and in the midst of it stood a throne glittering with gold and sparkling with gems.

The number of male servants in the Ez-zahra was thirteen thousand seven hundred and fifty; to whom the allowance of flesh,

meat, exclusive of fowls and fish was thirteen thousand pounds daily; and the number of women of various classes or servants of other servants was six thousand three hundred and fourteen. Besides these there were three thousand seven hundred and fifty Slav pages.

The daily supply of food for the fish in the lake of Ez-zahra, was twelve thousand loaves, and six kafiz of black macerated pulse.

The length of the palace of Ez-zahra from east to west was two thousand seven hundred cubits, and its breadth was fifteen hundred cubits.

Over the gate of the palace Annasir placed a statue of his wife. When she came to live in the palace, she noticing the contrast between the fairness of the structure and the dark hue of the adjoining mountain, said, "see you not, my lord, the beauty of this fair damsel in the embrace of the Negro?" On hearing this remark, the Khalif gave orders for the removal of the mountain; but one of the company said that such a task was impossible for man. He then ordered the trees on the mount to be cut down and fig and almond trees planted instead, as that would be delightful to the eye in the shooting forth of the leaves and the flowering season.

SYNAGOGUE OF CORDOVA.

It was the custom in Israel that a Synagogue should be built on a higher elevation. The Talmud teaches "The city whose houses are higher than its places of worship will be destroyed."

We doubt very much if the gorgeous temple of Solomon with all its surrounding scenery could fascinate the beholders with greater awe than this wonderful piece of architecture; the Synagogue of Cordova was raised on the mount, with the silvery Guadalquir gliding at the foot. It was one of the brightest gems in the proud diadem of fair Andalusia. Its spacious vestibule and its chaste ornamentation and the cupola above dazzled the eyes of the beholders with its magnificence and harmonious blending of colours. One of its chief charms was the sweet fragrance of the flowers from the garden all round. On one side stood the reservoirs for ablution, and on the other the jetting and splashing fountain.

Within, the Synagogue had clusters of delicate columns of various marbles and costly woods, supporting double galleries, one above the other, with lattice work in front, so that the black-eyed, raven-locked and comely featured Hebrew women might not draw the attention of the worshippers from their devotion.

The inter spaces between the graceful horseshoe arches and the ovals in the ceiling were finely pencilled with brilliant colours and the walls were inscribed with arabesques interwreathing appropriate Hebrew texts.

The wall to the east, in the direction of Jerusalem held the *Haichal*, the shrine, in which was kept the *Thora*, the parchment scrolls of the Pentateuch.

The shrine was canopied by a wondrously designed shell-shaped covering, inlaid with mother-of-pearl, ivory and silver. A curtain of silk and woven gold, and decorated with gems of chrysolite and emeralds and sapphires, served as a screen of this "Holy of Holies." Over the canopy was an illuminated window of artistic skill bearing an inscription in brilliant colours with the words "*Yehi or*"—"Let there be light." The effect of the Moon, the queen of the night, when she rode the cloudless sky and sent her peerless light through this double-triangled window, was most sublime. In front of the curtain was suspended the *Neer Tamid*, the "Perpetual Lamp" famed for its wondrous beauty and its priceless value. Beneath it were the pyramidal steps, from which the descendants ot the High-Priest, Aaron bestow, on the great holidays, the priestly blessings upon the congregation. To the right and left of these stood the *Minorah*, the high seven-armed candleabra, a faithful copy of the Biblical design (Exodus XXV 31-36). In the Centre of this capacious interior

was the " Almemor or the Bimah," a spacious elevated platform of magnificent design. A balustrade encircled this platform, whose balusters, as well as those of the graceful stairways that led up to the platform on both sides, were of delicate alabaster columns. On this "Bimah" was the Reader's desk and the Rabbi's pulpit, placed there, that the vast audience might have the opportunity of advantageous hearing.

From the ceiling were suspended great chandeliers which shed a flood of light upon the host of worshippers.

The floor of the vestibule was composed of marble, mosaics and glazed tiles, so joined as to form various patterns of surpassing beauty. The floor of the Synagogue was covered with embroidered Persian carpets.

In front of the steps of the shrine was the thronelike chair, in which sat, the secular head of all European Jews, the *Resh Kallah*, President of the Academy for the Talmudical sciences at Pumbadia in Babylonia, the Minister of Foreign Affairs, Commerce and Finance, to the Khalif Abdur-rahman III.

To the right of the shrine, on a raised platform sat the Rabbi, the Dayan, the Chief Judge and Chief Rabbi of all European Jews, at his right the *Sh'liach Hazibur*, the Reader, at his left his Chief Assistant Dayan, at his feet sat the most advanced disciples of his far-famed academy.

To the left of the " Shrine " sat the *Rosh* Hak'neseth, the President of the congregation ;

behind his chair stood the *Chozan Hak neseth,* the beadle, to his right and left the officers of the congregation, at their feet sat the elders.

These groups sat with their faces towards the congregation, while the congregation faced the shrine.

Though the seats were filled, and the Officers were in their respective places, no sound was heard but solemn harmony pervaded all over. The Hebrews understood the essence of worship well. It was an impressive sight to see such a big congregation lost in meditations and silent devotion, bowing their heads before the august Architect of the Universe.

THE ALHAMBRA.

The Alhambra was begun in the Thirteenth Century and completed in the Fourteenth. Like Windsor Castle, the Palace of Alhambra is situated upon a steep hill. It commands an extensive prospect above the city of Granada. Granada was also the home of the arts and sciences. Its architects were renowned throughout Europe. The City itself, with its two castles, was "a pearl of price."

The marvellous Alhambra called "Red Palace" is covered with splendid gold ornament and Arabesque mouldings, which are still the wonder of artists of all countries. From the heights of Alhambra one can have a good birdseye view of the streams and vineyards, the orchards and orange groves of the city.

It has a site well-chosen by the Moors, consisting of a terrace surrounded by solid stone walls, stuccoed with towers fortifying it at regular intervals. The whole terrace is bounded by steep cliffs at the foot of which to the north, flows the river Darro. No city in Andalusia could boast of a better site or climate. In fertility it was all that could be desired, a veritable paradise owing to the breezes from the snowy mountains, that made the hottest summer tolerable. Lying on the tableland is the enclosed space with its greatest length about half a mile from east to west.

To get to the enclosure one has to go through a massive embattled tower of orange and red by a Gate called "The gate of Justice," under which the Khalifs were wont to sit in judgment like the Hebrew judges of old. A cabalistic key and a gigantic hand are carved on two stones over the horse-shoe arch, twenty-eight feet above the pavement. Inside the walls in a square on one side, is an unfinished palace designed by Charles the Fifth. Entrance to the Alhambra is gained through a corridor which crosses an angle of this ruined structure leading to the Court of Myrtles. A narrow passage opens into a court, one hundred and forty feet long and seventy feet broad, radiant, with sunlight. Here a long pond full of goldfish disporting and gleaming in the sunshine occupies a large space.

Against the horizon on the north, the great square tower of Comares rises. Pillars and galleries adorn the sides and ends of the enclosure. Peaceful and quiet is the court; not a sound of the outer world penetrates there; the water gently and silently flows into the spacious reservoir, and as silently leaves it without a gurgle.

A walk through the Barca or boat-shaped ante-chamber will lead to the "Hall of Ambassadors" where the Khalif in all his splendour used to be seated upon his throne at the end. Here there is enough to admire and attract the eyes; the lofty dome, the beautiful medallions, the Arabic inscriptions in the graceful

characters, the delicate patterns of the plaster-work adorning the walls; the balconies, the white, blue and gold of the cornice and ceiling; the circles, crowns, and stars moulded to imitate the vault of heaven. Tradition and romance are a portion of the charm of the Alhambra.

A beautiful spot was the boudoir of the Sultana, reminding one on every side of the luxury of olden times, with apertures in the white marble floor near the entrance, through which perfumes arose from drugs which were burnt beneath the floor to make the apartment redolent with sweet scents. Washington Irving occupied apartments here when he visited the Alhambra in 1829, which have become historic on his account.

The baths of the Sultan were in keeping with the rest of the pile, with their delicate filigree work, intricate tracery and brilliant mosaics. There is the fountain rippling gently, which must have kept time to the music wafted from the balconies where the musicians played when the ladies of the harem enjoyed their pleasant bath, or rested themselves upon cloths of gold. Each bath is cut out from a single piece of white marble and placed in its own arched chamber, and lighted wonderfully through open works of stars and roses.

The "Court of Lions" occupies a space smaller than that of the Court of Myrtles. Its supported galleries have one hundred and twenty-eight white marble columns; its extreme gracefulness and elegance, delicate traceries

and remnants of gold and colour; its raised orange-shaped cupolas, graceful minarets, innumerable arches beautiful in their design, with the empty basin into which the twelve stiff "lions" once poured their streams of cooling waters and the alabaster reservoir make it the most celebrated portion of the entire palace.

From this beautiful court an ornamented door with rare designs leads into the legendary Hall of the Abencerrages. This apartment is lighted by sixteen airy windows in the star-shaped stalactite roof which illuminates beautifully its arches of azure and scarlet.

The Alhambra as well as the Great Mosque at Cordova were furnished by the Moors with capacious cisterns; in fact in every place the conveniency of water supply was great. The lovely gardens had canals or sheets of water on which the buildings were reflected. The exterior of their mansions was comparatively plain, but the interior was lavishly and luxuriously furnished for ease and personal comfort. They had large doors, spacious chambers, cloistered courts with fountains playing in the centre, ornamented tiles and elegantly executed Mosaic work.

EDUCATION.

There were numerous resources for free education amongst the Moors. Every Mosque and Synagogue had a free school for promoting knowledge among the young. Even the colleges were endowed to give free education to those who were eager for knowledge; and poor students received regular stipends for their maintenance and encouragement. The Khalifs themselves were not only great scholars but great patrons of learning. The government of every academy and school was confided to a rector, who was chosen from the most eminent literate. Even Jews were given high places in their academy or college. Real learning was in their estimation, of greater value than the religious opinion of the literate.

Al Hakim, the Khalif was remarkable for his great learning; he wrote a digest on the fly-leaves of the contents of each of his books in his great library.

There was free intercourse among the eminent scholars of their times both native and foreigners. They solicited the works of famous foreigners and rewarded them according to their merit. No present to a Moor was more valuable and appreciative than a book. Learned men were employed in Egypt, Syria, Irak and Persia for collecting and transcribing the rarest manuscripts. Al Hakim the second

had 600,000 volumes in his library. Notwithstanding the advantage of steam, electricity and printing press we cannot boast of half that number in our largest library to-day. Perhaps no nation that ever existed had felt and expressed a deeper reverence for the cause of learning than the Moors. "No sooner" says a poet, "do I see a learned man, than I long to prostrate myself before him and kiss the dust of his feet." Both the written and traditional law came in aid of this laudable sentiment. "Equally valuable are the ink of the doctor and the blood of the martyr." "To him, Paradise is open, who leaves behind him, his pen and his ink," or in other words, who by his example commends his learning to his descendants. "The world is supported by four things only :—The learning of the wise and the justice of the great, the prayers of the good, and the valour of the brave."

The Arab-Moors prided themselves on the antiquity of their language; its copiousness is incontestible, and, according to their elevated ideas, no uninspired mortal was ever a complete master of Arabic.

The Arab-Moors were early possessed of dictionaries: their first lexicon was compiled in the first century of Hijra.

LITERATURE.

When the Moors had finished their conquests, and the Jews enjoyed the beneficent protection of equal laws, patronage was afforded to the sciences, peace and prosperity ruled supreme. "The Jews were the first to open this epoc-making era of European literature." They required no other impetus than freedom from persecution for their intellectual advancement. The Arab-Moors did not yield the palm to the Jews in intelligence. Both worked streneously and within a very short time, they produced a stupendous literature, comprising history, politics, statistics, music, fiction, poetry, law, ethics, theology, philosophy, rhetoric, biography, lexicography etc., much of which is still authority.

The Jews had the benefit of equal rights and privileges and they rivalled their masters in wealth, splendour and culture.

The Moors excelled in the art of "Story-telling." "The Arabian Nights" gives one an idea of the charm of the stories of the East. Their physicians often prescribed "Story-telling" to their patients as a soothing balm for their complaints and a remedy for insomnia. These stories exercised a great influence over the literature of Southern and Western Europe and reached as far as Italy. For example, Boccaccio's Decameron is a specimen in which

their influence can be traced. Even Chaucer borrowed the ideas from Baccacio and other Italian authors in his "Canterburry Tales." No single country even in the present enlightened age can boast of so many men of genius as the Arab-Moors and the Jews of Spain.

To the Jews and the Moors are due the revival of all the exact and natural sciences, the influence of which extended to ecclesiastical studies and jurisprudence.

Two centuries before the Christian school started the Canon laws, Al Shafei, the celebrated leader of the Sonnite Sect, had reduced the Canon laws of the Musssalmans into a regular system.

The honour of the invention of rhyme goes decidedly to the Arab-Moors, so also the old mode of teaching music by sol-fa-ing. There is hardly a science or an art but developed to its utmost under their fostering care; but unfortunately not only have their labours been undervalued by the ungrateful world, but on the contrary they have been accused of causing the decay and corruption of literature.

Every branch of history was cultivated by the Moors; each Khalif had his respective historiographer.

The Moors also possessed geographical dictionaries, critical and bibliographical dictionaries, and in short, books of reference of every description, which promote the researches of the curious.

PHILOSOPHY.

We desire to show in this chapter how much modern philosophy is indebted to the Jew and the Moor for its development.

To understand this subject fully we shall have to go back to the History of Alexandria 2,000 years ago. Alexander the Great brought immense wealth and the colossal learning of the whole world to this City. Learned men from different countries discussed in Alexandria the subjects of pyramids, sphinxes, hieroglyphies, hanging gardens, aqueducts, hydraulic machinery, tunnels under the river bed; printing and plastic clay. Often there were learned discussions on Jewish Monotheism, Persian Dualism, Grecian Polytheism, Egyptian Mysticism, Brahmanic Vedantism and Buddhist Nirvanism. Pythagoreans and Anaxagoreans, Socràtists and Platonists, Aristotelians and Stoics, Epicureans and Neo-Platonists and a host of others had made Alexandria a metropolis of learning. No city in the world could boast of more learned men, or a library equal to hers, or had as celebrated a Museum for botanical gardens, astronomical observations, anatomical college, and chemical laboratory.

Here in Alexandria Euclid wrote the theorems which are studied in the Colleges to-day. Here Archimedes studied Mathematics under Conon. Here Erastosthones made Astronomy

a science. Here Ptolemy wrote his "Syntaxes." Here Clesibius and Hero invented the Steam Engine.

Alexandrian influence gave an impetus to the system of Aristotle, the teacher of Alexander and thus it gained supremacy over those of his predecessors. He became the authority on logic, natural history, empirical psychology and the science of rights. The Jews and the Moors encouraged it to such an extent that it became the corner-stone of modern philosophy.

The Jewish Community of Alexandria was very large, when Alexander founded the City. He wanted to make it the greatest city in the world and succeeded in doing so. He brought thousands of Jews there from other countries and Ptolemy brought many more after the seige of Jerusalem. Philadelphus his successor paid an enormous sum to their Egyptian owners and redeemed about 200,000 Jews from slavery and brought them to Alexandria. Alexander's dream was realised. The city led the world in Commerce and intellect. The Hebrews devoted themselves to Aristotelian philosophy and made it their own. In fact, some went so far as to claim Aristotle as a Jew. For centuries learning flourished in Alexandria, fostered by the native Egyptian, Greek and Jew.

At this juncture Christianity loomed up. This new power became a deadly enemy to the Aristotelian philosophy and started its raid against rational research and free thought.

"That day, when the beautiful and young Hypatia, perhaps, the most accomplished woman that has ever lived, the popular lecturer of Platonic and Aristotelian philosophy at the Museum, where her lecture room was crowded daily, with the wealth and intellect of Alexandria; that day, when this most noble of women was assaulted by Bishop Cyril's fanatical and bloodthirsty monks, when she was dragged by the followers of the "religion of love," from her chariot, stripped naked in the street, pulled into the Church, where she was cut to pieces, where her flesh was scraped from the bones with a shell and the remnants cast into fire; that day marked the extinction of Alexandrian learning—it marked the extinction of Athenian learning. Science so successful, died the death of strangulation, and the expounders of Aristotelian philosophy were silenced, and their literature condemned to the pyre."

But the ways of the Almighty God are wonderful. The Jews still lived and with them the work of Aristotle. They succeeded in concealing the translations and original copies of his works from the campaign of these fanatical monks. They had absorbed it into their system of thought and their prayers. The fortunate day dawned when the Moors conquered Spain and they developed the Aristotelian philosophy. The Moors soon joined them and imbibed their philosophy. The Khalifs took pains to secure the copies of Aristotelian philosophy that had escaped the bonfire. Students from all parts of the world

found their way to the Moorish and the Jewish sages of Spain to learn the subject.

The first philosopher that visited the Peninsula was the celebrated Gerbert better known by the name of Silvester II, his learning and talents raised him to the papal see. This great genius impelled by a thirst for science, quitted his home and country at an early age, and amid many vicissitudes, travelled over great part of Europe, for the acquisition of knowledge; but it was Spain and Spain alone that could teach him what he yearned for. At Cordova his mathematical talent and his thirst for science were amply rewarded. On his return he founded two schools, one at Bobbio, in Italy, and another at Rheims, in France; and was the first who introduced the knowledge and use of Arabic cyphers into Western Europe.

Gherardo di Cremona, among other Italians, learnt Philosophy, Medicine and Astronomy at Toledo.

The philosopher-in-chief of the Moors was the great Averroes (Ibn Roshd, 1149-1198) whose name still occupies an honoured place upon the pages of the history of philosophy, and whose system, bearing his name–Averroism, is still recognised among the philosophical systems of the world. The representative Jewish philosopher was the great Moses Maimonides (1135-1204) the greatest Jewish philosopher the Jews have ever produced, and one

of the greatest the world has seen to this day, whose philosophical system, unfolded in his "More Nebuchim" ("Guide for the Perplexed") still remains truly immortal.

For several centuries the Moorish and the Jewish philosophy was the delight of the students of philosophy. But this very enthusiasm proved the death blow to scholasticism. The mind that was imbued with this philosophy could no longer pursue the sophistic teachings of the Church. It shook the old faith to its very root. It weaned men from simple belief in Church's dictum and taught them to think and reason. No longer would they believe the preposterous teaching—the product of ignorance and audacity—that the faith of the church is absolute truth and that faith is greater than knowledge.

No longer would they disgrace themselves by wasting their time, money and energy on discussions and treatises such as the following to which the schoolmen of several centuries devoted hundreds of volumes: "How many choirs of angels are there in heaven, how do they sit and upon what instrument do they play?" "To what temperature does the heat rise in hell?" "Wherein lies the difference between consubstantiato and transubstantiato?" "What kind of feathers had the angel Gabriel in his wings? What kind of a swallow it was that caused Tobias' blindness? Whether Pilate washed his hands with soap before he condemned Jesus? Whether it was an adagio

or allegro which David played before Saul? What sort of salve it was which Mary brought to the Lord? Whether the coat for which soldiers cast lots constituted the entire raiment of the Redeemer? Whether the valley of Jehosophat is large enough for the world's judgment day?" and so on *ad nauseam*.

The indignation of St. Thomas Aquinas, the leader of the Dominicans knew no bounds when he beheld Christians drinking in full draughts the Moorish and Jewish philosophy. He held the abettors as heretics and infidels, and the Dominicans armed with the weapon of the Inquisition silenced Averoism in Europe.

In spite of their colossal efforts to silence it, it still lived in Jewish philosophy which no power on earth has ever been strong enough to silence. The Jews flashed it forth to all parts of Europe; where it found its way into the "Opus Majus" of Roger Bacon as into the curiculum of studies of the University of Padua. It permeated the Renaissance. It found the ground work of Spinoza's system. The Jewish philosophers laughed the Inquisition to scorn and spread the philosophy everywhere in Europe and it assumed gigantic proportions destined to illumine the intellect of Europe. Through the bloody hands of the Inquisitors it rushed forth and ushered in modern philosophy and the civilisation of to-day.

POETRY & MUSIC.

The ardour with which the Moors cultivated poetry is beyond description. It is to the credit of the Moors that even their royalties devoted themselves to the cultivation of Music. Wonderful still that their womenfolk also took to this elegant pursuit. The most distinguished among them are :—Muatammad Ibn Abbad, Sultan of Seville, Ali Ibn, Abd Algany of Cordova and Valada or Valadata, the daughter of Almuastakf Billah, Khalif of Spain, who is considered the Arabian Sappho. Nature had endowed her with extraordinary beauty and genius. Her life-long devotion to the study of rhetoric and poetry, her cultivation of friendship with master-minds of the age and her delight in conversation with them made her very popular. Aysha, the daughter of Prince Ahmad of Cordova another great genius was eminently distinguished for her learning and poetical talents. The Royal Academy at Cordova received her orations and compositions of poems with great approbation and applause. She died in the year of the Hijra 400 A.D. 977, leaving a legacy of extensive library of well-chosen books and numerous marks of her genius.

Labana, also a native of Cordova, a poetess of great merit who was a profound scholar in philosophy and arithmetic, and held an office that did not often fall to the lot of women,

that of private Secretary to the Khalif Al Hakam.

Safia, of Seville, was a distinguished orator and a celebrated poetess and in addition excelled all others in the Calligraphic art.

Algasania of Seville, was a gifted poetess and a great orator. She composed many poems in praise of some Khalifs, which were highly appreciated.

Maria the daughter of Abü Yaküb Al Faisuli, called the Arabian Corinna, was remarkable for her learning and poetry.

There were more poets in Spain during the period of prosperity of the Jews and the Moors from the eighth to the fifteenth century than amongst all the other nations put together and this fact is obvious to those who are acquainted with the extraordinary richness of both the Hebrew and its kindred—the Arabic language—know their natural cadence, lends itself easily to verse. The bent of mind of both these races being poetical, delighting in figurative speech, metaphor, allegory, fable, imagination and romance, finds easy to transpose both languages from prose to poetry. "The whole Moslem world seemed given over to the Muses; Khalifs and boatmen turned verses, and sang of the loveliness of the cities of Andalusia the murmur of the rivers, the beautiful nights beneath her tranquil stars, and the delights of love and wine, of jovial company and stolen

meetings with the lady whose curving eyebrows had bewitched the singer."

Of all the fine arts which are cultivated by civilisations, music is one of which the Moors were passionately fond. Music was cherished with the greatest delight; and its professors were honoured by the Khalifs. It is said, Abdur-rahman II rode forth to meet and welcome the musician Zaryab and he founded the celebrated school of music at Cordova which produced several illustrious professors.

The Moors attributed supernatural powers to music. The effect produced by their most eminent performers is extraordinary, of which well attested narratives have been related, and which justify the remark that has often been made that like the celebrated Timotheus of old, they seem to have been at pleasure by the touches of their lute; to raise or depress the passions of their masters. Three of the Moorish musicians are particularly distinguished.

1. Ishac Almausaly, a pupil of the school of Cordova, is considered by the Orients as the most celebrated musician, that the world had ever seen. He was born in Persia, but having lived most of his life at Mousel, he was known as Almausaly or Moussali. Mahadi, the father of Harun-ar-Rashid once heard him accidently singing one of his songs and playing on a lute and he was so enraptured with his music that he took him to Bagdad and gave him an office in his own court as chief musician. This appointment he filled with the

greatest credit for five successive Khalifs of the house of Al-Abbas, particularly that of Harun-ar-Rashid. The latter was so charmed with this talented musician that he made it a point of inviting him at every party of amusement. Ebn Khlikan has related the following remarkable instance of the extraordinary power of his music. Harun one day quarrelled with his favourite mistress Meridah and was so enraged that he would not visit her again. She was in despair and did not know what to do to regain his favour. Jaafar, the Vazir, came to her rescue. He composed a song and requested Almausaly to sing it with all the pathos at his command. This Almausaly executed with perfection. The effect of his performance was magical on the Khalif. He forgot his resentment and flew to his mistress. This was not enough but he took the blame of the quarrel upon himself and begged for her forgiveness. Meridah was transported with joy and presented Jaafar with ten thousand dirhams, and an equal amount to the musician. Harun overjoyed with their reconciliation doubled the present to each.

2. Another highly accomplished man was Al-Farabi, who on account of his wonderful talent in music was styled the Arabian Orpheus. Although a stranger, he on one occasion introduced himself at the court of Saif Addaulet, Sultan of Syria, a great patron of literature and the sciences, when musicians were performing and took part in the performance.

The prince was struck with his music and asked him to sing one of his own compositions. He instantly obeyed. The first movement plunged the prince and his courtiers into a fit of excessive laughter; the next dissolved them all into tears, and the last lulled the whole court to sleep.

3. Yet another celebrity was Abu Muhammad, a musician of Bagdad, flourished in the Third century of Hijra, under the reign of the Khalif Wathik, who was so overpowered with the spell of his music that he took off his robe and threw it over the shoulders of the musician and presented him with one hundred thousand dirhams.

It will not be out of place to mention one more who was equally great as a singer and musician and also a man of taste and culture. He was a Persian pupil of the famous musician of Bagdad, Ishaç the Mosilite. One day he excelled his master in a performance before the Khalif Harun. The Mosilite grew jealous and became so angry that at the first opportunity he asked him to leave the country, if he wished to save his life. The unfortunate man readily consented and left for Spain, where the Sultan received him cordially. Ziryab in a short time made his fortune being a gifted singer. The Sultan grew so fond of him that he kept him constantly in his company so much so that he shared his very meals also with him. He was so captivated by him that he would listen to his enchanting songs for hours. Ziryab

knew hundreds of songs by heart each with its separate tune. He claimed the spirits of the air to be his instructors. This wonderful musician added a fifth string to the lute, and his style of playing was quite different from those of others. People were so intoxicated with his music and singing that they would not listen to any other. No man in Andalusia was so polished, so witty and so entertaining as Ziryab. He was the most popular man. He was also the arbiter of fashion. He made the people change their mode of dressing their hair. He introduced glass vessels instead of metal for drinking and leather beds for sleeping purposes and a host of other refinements. Whatever he prescribed, the fashionable world followed.

We are indebted to the Moors for the invention of the lute, which they considered the most beautiful of all musical instruments; they also mastered the organ, flute, harp, tabor, and mandoline. The latter instrument was a great favourite with them.

MATHEMATICS.

Let us examine the position of the Moors and the Jews in Spain in the sciences from the beginning of the eighth to the end of the fifteenth century. We find the Arab-Moors led the world in this department for centuries and the Jews were their collaborators.

There are some eminent authors who give equal credit to the Jews because some of those we are dealing with had Arabic names and their works have appeared in Arabic. This led some writers to the conclusion that they must necessarily be of Islamic faith since history is mute about their religion notwithstanding authentic records giving incontestable proof that many distinguished Jewish scholars of that period wrote in Arabic and had Arabic names. It was mere chance that discovered their works on Hebrew subjects, which disclosed their identity as Jews, otherwise they might have been classed in history as Arab-Moors.

The palm naturally goes to the Arab-Moors of Spain for having been the first to introduce the science of Arithmetic for scientific, industrial and commercial purposes. This introduction was the stepping stone to the higher Mathematics and Analytical Mechanics and Astronomy.

We are hardly aware of the fact that we pronounce Arabic words when we speak of "Zero" or the "Cipher," the "Naught"—which is the most important of all figures and

forms the basis of the decimal system. The introduction of the Arabic figures gave birth to prosperity and progress in every country in Europe.

Their success in Arithmetic encouraged them to a higher branch of Mathematics and they gave to Europe the science of numbers and quantity, and named it Algebra. There is a difference of opinion on this subject. Some claim that the Arab-Moors gained their knowledge of Algebra from their schools in Bagdad or Damascus, who in their turn had derived it from the Hindus. Others maintain that the Jews diligent in their search after knowledge and busy with their translations into Arabic of the early Greek Geometricians must have come across the treatise of Diaphantus (350 A.C.) which gave a clue to this science. Others again have placed the laurel upon the brow of one Mahomed ben Musa, one of the Moorish Mathematicians, who flourished about the middle of the Ninth Century. From whatever source it may have been derived, the unanimity of opinion is, that the Arab-Moors and the Jews first introduced Algebra into Europe. Further, Ibn Musa expanded it to the solution of Quadratic equations, and Ibn Ibrahim to the solution of Cubic equations. Ibn Korrah applying Algebra to Geometry laid the foundation of Analytical Geometry.

Geometry showed them the way to Trigonometry, which they elevated to a practical science by substituting Sines for Chords and

by establishing formulas and tables of tangents and co-tangents and secants and co-secants.

Al Baghadadi wrote a treatise on the use of Trigonometry for land surveying, which is so excellent that some consider it to be a copy of Euclid's lost work on that subject.

Apart from the other branches of science the introduction of Arithmetic alone in Europe, by the Arab-Moors entitles them to a distinguished place among the world's benefactors.

Among the English who visited Spain in the eleventh Century, Adelard, a Benedictine monk of Bath, was one of the most celebrated, having acquired the knowledge of Mathematics and physics, among the Moors, he translated Euclid's Elements and other Greek writings, into the Latin language. In the following Century, Daniel Morley, a native of Norfolk, and a student in the Universities of Oxford and Paris, visited Spain, and learned the Mathematics and Arabic at Toledo. (Brucker Hist. Crit. Philos. tom. iii p. 682).

In the 16th Century, Jewish mind was better fitted for learning than that of others. At the time that the rest of Europe was sunk in ignorance and superstition, Jewish Rabbis occupied the highest chairs of Philosophy and Mathematics in the renowned Moorish schools of Cordova and Toledo. Even in England the first school where experimental Philosophy, Geometry, Algebra and Logic were taught, was that of the Jews at Oxford, in the reign of Henry I.

ASTRONOMY & CHEMISTRY.

The Arabian Astronomy flourished in the reign of the Khalif Almamun. He himself was a devoted lover of this science. It was through his efforts that a translation of the works of Ptolemy was made and he ordered a complete digest of Astronomy to be prepared by eminent men. It was he, who procured proper instruments for accurate and systematic observations. The introduction of Observatories goes to the credit of the Moors and modern Astronomy is greatly indebted to them.

The first Observatory in Europe was built by the Arab-Moors. The Giralda, or Tower of Seville, was erected under the supervision of the great Mathematician Jabir Ibn Aftah (Geber) in 1190 A.C., for the observation of the heavens.

The Moors had a marvellous success in the study of Astronomy. By means of Astrolobe they determined the altitude of celestial bodies. They marked all the stars in their heaven, giving those of the first magnitude the names they still bear on our celestial maps and globes. They are the originators of the words "Azimuth," "Zenith," "Nadir," "Almanac" and others. They computed time by the oscillations of the pendulum, and determined the true length of the year. They discovered not only the theory of the refraction of light but also those

about the twilight and the twinkling of the stars; and they were the first to measure the height of the atmosphere.

Kepler has made distinct mention of the observations of Levi ben Gerson, and Copernicus that of Profiat Duran. Laplace has accepted Ibn Musa's proof of the diminution of the eccentricity of the earth's orbit, and Ibn Junis proof of the obliquity of the ecliptic.

They invented the first pendulum clock. They were also successful in developing physical sciences.

They were the originators of Chemistry. Some of the most important reagents such as the Nitric, Sulphuric and Hydrochloric Acids, and Alcohol, which still bears its Arabic name, were discovered by them. They studied the Chemical affinities of gold, silver, copper, iron, tin, lead and quicksilver.

They invented various apparatus for distillation, sublimation, fusion, filtration etc. They constructed tables of specific gravities.

Alphonso X, King of Castile, caused Rabbi Isaac ben Sid to prepare new astronomical tables, named them the Alphonso tables and remarked "That if God had consulted him (the King) when he created the Universe, things would have been in a better and simpler order."

OTHER SCIENCES.

Zoology was not neglected by the Arab-Moors and Botany was very much studied after it had been left by Dioscorides. Razes, Ali ben Al Abbas, and Avicenna both devoted themselves to this science. The most distinguished of all the Arabian botanists was Ibn al Beithar, a native of Malaga, who is termed the Tournefort of the Moors.

The Science of *Statistics* also received their attention and they studied it with great accuracy.

The Healing Art received their especial attention, and continued to flourish from the time of Harun Arrashid.

In *Geology* Abu Othman wrote a valuable work.

Their researches on *Steam and Electricity* contributed to produce a mighty change on the aspect of modern Europe.

The Mariners' Compass.—This most valuable instrument used in Europe for the purposes of Navigation since the commencement of the 13th Century. It is believed that Flavis de Gioia, of Amalfi in the Kingdom of Naples, discovered it, though there is no authority for such a statement. Notwithstanding Tiraboschi's partiality for Italy, he is decidedly of opinion that the Moors were the rightful inventors and the palm ought to go to them.

The poles of the magnet are spoken of by Alber the Great and Vincent de Beauvais who flourished in the 12th Century, as the amicable and the hostile poles, from a treatise of Aristotle *de Lapidibus* which has been lost since. But this work was severely commented upon by the Moors. They pointed out that the words *Zaron* and *Afron* cited by Albert the Great are undoubtedly Arabic. They are derived from the words *djarron*, that is *hot wind*, and *avron* signifies the *North*. Further their claim becomes valid when it is known that the Arabians are among the most ancient authorities on Geography and voyages, they have written about the Compass and existed much before the supposed inventors Marco Paolo and Flavio Gioia. About the middle of the 12th Century the Nubian geographer wrote lucidly on this useful instrument.

Apart from the invention of the Compass, and their other discoveries for which Europe is indebted to the Arab-Moors, Andres gives credit to the Moors for discovering the theory of Universal *attraction* prior to our immortal Newton. He grounds his supposition on two treatises of the celebrated Mathematician, Mahomed ben Musa, but these had not been accessible to European Philosophers nor have they been communicated to modern Europeans and it is doubtful if they are in existence ; hence the honour of Newton's discovery remains unimpaired.

The works of Al Farabi and of Ebn Haithem who lived in the ninth and the tenth centuries respectively are lost. The only writer who wrote on *Optics* was Alhazen who lived in the 12th Century. His work is worthy of our attention.

Straho commends the ancient Arabs for their Mechanical Arts. He relates that the people of Tamma had magnificent temples and elegant houses erected in the Egyptian style.

Two important works of the celebrated Alkandi "Bodies that float on water" and "Bodies that sink" prove that the Moors not only made practical use of the science in digging their useful canals but they also studied with advantage the principles of *Hydrostatics*.

The Moors devoted much attention to the art of *Calligraphy* or ornamental writing. They owed a great deal to the Chinese and Persians for imparting purity and neatness to their paper but soon they excelled their masters. To render their writings more charming and delightful they used inks of admirable lustre and studied the science of adorning their manuscripts with beautiful and vivid colours.

AGRICULTURE.

The Moors excelled practically in every art and science. There was nothing that they did not put their hands to. Their policy in agriculture surpassed all others. They knew the processes of manuring and irrigation and rearing of cattle much better than their predecessors. Their irrigation method was so complete that scarcely an acre remained idle in their hands.

No civilised nation of the world, ancient or modern can boast of a code of rural laws, more wise, more equitable or more efficient than theirs. No country was ever more prosperous in agricultural wealth than Moorish Spain.

Their manure was carefully preserved in pits that none of its properties might be lost. Their mode of irrigation was marvellous. The streams dug out from the mountains were diverted into thousands of channels to fertilise the soil.

The Spaniards are indebted to the Moors for the introduction of the Cotton tree, Sugarcane, Rice, Spinach, Saffron and an infinite variety of delicious fruits. They cultivated these with great care and skill and brought them to perfection. It was the Moors who gradually introduced them into Europe.

They introduced silkworm and taught the Spaniards to rear and manufacture silk works which rivalled even the best production of India.

They invented an instrument called *Marhifal*, for the purpose of levelling the grounds. They were experts in working mines of various metals. Abu Haukal mentions that Spain abounded with mines of gold and silver. Abdullah Ibnu-l-Khatib and Abdurrahman Abu Jaafar mention in their works that the Moors worked mines of gold, silver, iron, lead, marcasites, and many other minerals with great success.

Woollen clothes of a very fine texture were made by them and in dyeing with fast colours they eminently excelled. We are indebted to them for the introduction of dyeing black with indigo and with the use of cochineal. Their exquisite workmanship in the manufacture of porcelain is apparent in the superb vases and the glazed tiles still preserved in the palace of the Alhambra.

When the Phœnicians first visited Spain, that country abounded in precious metals. Silver in particular was so abundant that their commonest utensils, even racks and mangers of their stables were made with it. The visitors quickly contrived to come in for their full share. They bartered everything they could in exchange and caused the kitchen utensils which they required for the voyage to be made of silver.

COMMERCE.

The Moors were experts in tanning, currying and dyeing leather. The art has been almost lost in Spain since the expulsion of the Moors, but they carried it to Fez. It flourished in England also and to-day we find leather prepared after their method still bearing the name of Morocco and Cordovan.

They knew how to manufacture gunpowder and sugar and credit is due to them for introducing the manufacture and use of paper into Western Europe.

The temples of Babylon were perfumed by the frankincense of Yemen and its various spices formented the luxury of Egypt (Herodotus lib *i.e.*, 183 and Genesis Ch. XXXVII, V 21-25).

From doughty warriors the Moors diverted their attention to merchandise and in a short time made rapid progress and travelled beyond the boundaries of ancient navigation, and brought many precious commodities of the East (Dr. Robertson's Disquisition, *p.* 100).

Roaring trade was carried on in the 12th and 13th Century with the port of Almeria and in the 14th Century with Barcelona. The latter had armed vessels in the interest of her Commerce and in defence of the coasts of Catalonia. A Consul was in charge and superintended a factory on the Tanais. In 1397 he sent rich presents to Tamerlane. The Moors possessed numerous marines, their ships were built from the woods of the forests of Spain. An historian relates that they possessed more than one thousand merchant vessels efficiently manned.

NAVAL & MILITARY FORCE.

It has been mentioned in the previous Chapter that the Moors were familiar with the composition of gunpowder and manufactured it. Though it seems they gained this knowledge of gunpowder-making from the Indians, yet they made great improvement in it and discovered methods of employing it in warfare and for other useful purposes.

Various authorities relate that they had an efficiently trained and organised artillery on a grand scale. Arabic historians describe the Moors' terrible destructive engines as being iron tubes or mortars, which emitted thunder and fire. They had also invented howitzers of their own and maintained an Ordnance Department at an enormous cost.

They had a naval armament. The Emir or Viceroy Yusuf Alfarco destroyed a squadron of it owing to the revolt of the Admiral Amer Alcoraichita in the year 750 A. D. Another was constructed in the port of Algeciras, during the reign of Abdur-rahman II which was for sometime the most formidable fleet in the Mediterranian.

MEDICAL SCIENCE.

The Moors were the first to apply Chemistry to medicine. They developed the science of symptoms and taught us the first method of treating the Smallpox and Measles, the abscess of the mediastinum and difficulty of deglutition. Their far-reaching improvement in the healing art, was the introduction of lenitive medicines, in the place of drastic purgatives.

The Moors gave the medical profession a lead to publishing pharmacopœias, or regular dispensatories containing collections of authorised formulæ. The shops of the Moorish apothecaries were directly controlled by the Magistrates, who took precautions to provide genuine drugs at a reasonable cost. Many of the pharmaceutical terms still in vogue are of Moorish origin, as "Naphtha," "Camphor," "Syrup," "Julep" etc., etc.

The Jew in the Medical Science was without a peer. He excelled the Moor in Anatomy, Physiology and Surgery.

The Moor could not obtain remarkable proficiency, because of the restrictions which Islam imposed upon the followers of Mahomed, prohibiting dissection on man or animal, so that they had to content themselves with following the system of Galen. The Jew eclipsed the Christian also, for the Church held Medical

they possessed all the learning of the age, Theology, Mathematics, Astronomy, Philosophy, Music, Law, Statesmanship, Poetry, Lexicography, criticism etc.

Some prominent Jewish Physicians from Spain emigrated to France and there they were received with open arms by the people. The famous Medical School at Narbonne under the presidency of Rabbi Abbu, and the flourishing school at Arles, and the most famous of them all, the college of Montpellier, with the great Profatius as regent of the faculty, who was as distinguished in medicine as he was eminent in Astronomy; and of the distinguished Jewish Physicians of France, we need but name Rabbi Solomon ben Isaac (1040-1105) better known under the abbreviation: "Rashi," the greatest French Physician of the Eleventh Century, unrivalled in his age for his instructions in great Surgical Operations, as the Caesarean Section; nor must we forget the learned Ibn Tibbon (1160-1230), who emphasised the necessity of a close study of botany for medical purposes, and of carefully cultivating the art of preparing drugs.

We need not mention all the distinguished Jewish Physicians here. Let us name a couple more before closing this Chapter. Ibn Ezra (1093-1107) the polyhistor of his age, his principal work is a treatise on practical and theoretical medicine, called, "Book of Proofs."

But greater than Ezra, both as a Physician and a Philosopher, was Moses Maimonides

(1135-1204). He received a great number of titles from his countrymen. "The Doctor," "The Great Sage," "The Glory of the West," "The Light of the East," "Second only to Moses." He was the most famous of all living physicians of his time. His services were sought by the greatest potentates, and the justly celebrated Sultan Saladin considered himself honoured and fortunate to secure him as his body physician.

When Richard Cœur de Lion, King of England, fell sick, Moses Maimonides was summoned for consultation. His contributions to medical works are many. He wrote medical aphorisms derived from former Greek, Latin, Hebrew and Arabic sources; an abridgment of Galen, a treatise on "Hemorrhoids," on "The Preservation of Health," on "The Bites of Venomous Animals," and other valuable works.

The Moors themselves acknowledge that the Jews far surpass them in their knowledge of anatomy, physiology, surgery and hygiene.

The Moors of Spain opened the first apothecary shops, and many of the names and many of the medicines still used, have come down to us from their time.

FINE ARTS.

The Arts of Andalusia were superb and incomparable. Her production of " The Great Mosque," " Ez-zahra," " The Alhambra " and other imposing edifices indicate that she possessed highly skilled handicraftsmen. In Cordova alone she had one hundred and thirty thousand weavers. She was noted for her silk-weaving industry. Almeira was famous for rich silk and carpets. Her potters were expert in the art with their variegated gold lustre. Iron, brass and glass vessels and delicate ivory carvings speak highly of their skill. In jewellery they had no equal. On the high altar of the Cathedral of Gerona we find a beautiful silver-gilt casket, embedded with pearls bearing an Arabic inscription invoking blessings on the Prince of the Faithful, Hakam II. Their sword hilts adorned with gems are works of art. Their metal work is renowned. The beautiful mosque lamps prepared for Mahomed III of Granada, preserved at Madrid show how elegantly the Moors could choose bronze. Their filigree work was also very much admired.

Almeira, Seville, Murcia and Granada were famous for armour and weapons.

INDUSTRY.

From the beginning the Moors devoted their energies to agriculture. The rich vineyards, the fertile valleys, productive fields, luxurious orchards, beautiful gardens, flowery meadows, ever-green parks and sweet scented pasture lands bear eloquent testimony to the great skill in this department of industry. Their system of irrigation, their rich crops, their best-bred cattle, their grafting and gardening pay tribute to their industry. Rice, sugarcane, saffron, mulberry, ginger, myrrh, bananas and dates were successfully cultivated by them. Add to these their apricots, artichoke and cotton. Their wine maintained a high reputation.

Their mining industry was carried on with great success. They mined all kinds of metals with great profit. The gold and silver for Solomon's temple came from Southern Spain and these were their principal articles for manufacture and export. The word *Carat* applied to gold comes from Arabic. They discovered the inexhaustible vein of mercury which still yields enormous fortune and half of the supply of the world comes from Spain. She had mines of precious stones such as the beryl, ruby, golden marcasite, agates and garnets. Pearls were found in abundance near Barcelona. Their mountains were filled with marbles and jaspers of all colours.

They exported silk in great quantity. Fine fabrics of cotton, woollen and silk were sent to all parts of Europe and a greater portion of Asia and Africa. They made glass out of a silicious clay and used it for fashioning vessels and glazing beautiful tiles. They had their factories and warehouses. They manufactured a number of mechanical and scientific apparatus and instruments, all these speak volumes for their marvellous industry.

The Jews were compelled to travel to other countries and their knowledge of foreign languages led them to seek in Greece and the ruins of the Roman Empire for ancient manuscripts. It was through the Jews that the existence of the Cape of Good Hope was made known to Europe. It was through Averroes that the attention of Columbus was drawn to finding a short route to the Indies. Their Commerce opened the tide of discovery by navigation and in commerce they had an international reputation for integrity.

CHRISTIAN FANATICISM.

It is a matter of comment that the tolerance of the Moors acted adversely on the fanatical Christians who preferred persecution to peace. They showed indignation towards their rulers for not persecuting them which according to their belief served as a passport to the kingdom of heaven. The Christian ascetics hated learning and science and wanted scourges, fasts, penances, mortification of flesh and all kinds of tortures. The sensible people deplored the voluntary suicides of these people and their inducement to others to do the same. The Christians had full liberty in the exercise of their faith and their rulers did not hinder them in the least; the latter had studied the Scriptures better than many of the Christians themselves and when occasion arose to utter the name of the prophet of Galilee they did so with great reverence. They gave no cause whatsoever to the Christians to want only destroy their life. When the Christians found that there was no rational way left to fling away their lives, they went out of their way to curse the Moors and blaspheme the Koran simply to excite anger and court punishment for they were aware that there existed a law in Moslem countries to condemn a man to death for blaspheming their prophet Mahomed or his religion.

Thus fanatical Christians took pleasure in wilfully stirring up religious quarrels with the Moors by abusing their faith. Eulogius, a priest was the prime factor in encouraging these suicides. Another foolish priest, Perfectus, played the same game and was executed. The Bishop of Cordova, buried him with the holy relics of St. Acisclus and placed him in the order of the saints. A short time after a monk, named Isaac, paid a visit to the Cadi on the pretext of embracing Islam. On the latter explaining the tenets of his religion, the monk in a twinkling showed his malevolence by showering maledictions on the Islamic creed. The Cadi astonished at this conduct told him that their law condemned the revilers of their faith to death. The monk replied " Condemn me to death ; I desire it, as our law says " Blessed are they who are persecuted for righteousness sake, for theirs is the Kingdom of heaven." The Cadi took him to be a lunatic and begged of the Sultan to overlook his crime but in vain. The monk was decapitated and was soon added to the list of saints by his brethren and a number of miracles have been ascribed to him.

There was a regular epidemic of these wild utterances in the country. Sancho, a pupil of Eulogius, one of the Sultan's guards cursed the dominant religion and paid the penalty of death. A week after a few monks went before the Cadi and continued their mad freaks of reviling the State religion and shouted " Treat us with as much cruelty as you can," and they

shared the fate of their fanatical brethren. Barring the monks and the priests and a few fanatics, the Christians mixed freely with the Moors in friendly intercourse. They did not care for their Latin literature, learned Arabic and soon became proficient as the Moors themselves. The priests deplored this change when they found the Christians ignored their literature. They took to Moslem books with ardour and indited excellent Arabic verses. The Arabic romances and poetry appealed to them and they were much more enchanted by them than with the writings of the Church. They grew like the Arabs, refined, civilised and indifferent to distinctions of faith. They showed gratitude to the Moors for their kind treatment. They were shocked at the unbecoming conduct of their priests and argued with them on the tolerance and generosity of the Moors and quoted the words of the apostle, "Slanderers shall not enter the Kingdom of heaven" but to no effect, the monks, priests and the fanatics remained constant and undismayed.

One day two young and beautiful Christian girls,—Flora and Mary—presented themselves before the Cadi and began reviling Islam as the work of the devil. The judge was not easily vexed as he was used to meet such religious maniacs, he often turned a deaf ear to their ravings and felt pity for their foolish acts. He tried his best to bring them to reason but they persisted in their vile acts and bitterness of spirit; at last he was obliged to put

them in prison. The Cadi often tried to help them to save themselves but the wretched priest Eulogius encouraged them and they became quite unmanagable, whereupon the sentence of death was pronounced upon them.

Eulogius and other priests were released from prison, and the following year Abdur-rahman II died, and was succeeded by his son Mohamed, a rigid and cold-hearted egotist. He punished to the full measure of the law, the maniacs who heaped insults upon Islam. He demolished their Churches and persecuted them bitterly. At this juncture the bishop relented, condemned suicidal martyrdom and put an official ban on it.

Now came the last of the martyrs to close this dreadful chapter of hysterical maniacs.

A girl got loose from her parental control and became a disciple of Eulogius. They were both brought before the Cadi. Eulogius was only guilty of proselytising the girl, the punishment for which was scourging. The priest was however made of a sterner mettle and was unwilling to submit to flogging by the infidel. He shouted "Make sharp the sword judge, and send my soul to meet my Creator; think not that I will suffer my body to be lacerated with whips." And he burst into a flood of vituperations against Islam and its prophet.

The Cadi refrained from passing the sentence of death on so prominent a leader as Eulogius and ordered him to take his trial before the

Privy Council. One of the Councillors expostulating with him pointed out that a man of sense and education should not foolishly court death. He added "I entreat you priest, once for all to retract what you have said before the Cadi and you shall go free." It was too late, after being a trainer of Martyrs, he could not do so with dignity and preferred to go to the bitter end. He refused to retract anything, and was led out to execution.

When the leader was gone, the Christian maniacs lost heart and there was an end to their martyrdom.

TRIBUTE TO THE JEWS.

"Chasdai ben Isaac once narrated the sufferings of the Jews with such perceptible anguish, he had related the part which the Jews took in the conquest of Spain with such vivid animation, and referred to the prosperity of the Jews under Moorish sway, and to Moorish tolerance and intellectual greatness, with such touching pathos that when he paused, a deep impressive silence ensued. At length Abdallah ben Xamri, the Moorish poet laureate to Khalif Abder Rahman III, arose, advanced towards Chasdai, and bowing low, thus he spoke."

"Your modesty must not bridle my tongue. I would appear an ingrate to my people should it become known that I listened in silence to your last remarks. The Arab-Moors forgot not their benefactors, nor are they so boastful as to arrogate to themselves, or allow others to bestow upon them a superiority which is unmerited."

"Within our heart of hearts we treasure the services which your people have rendered. We owe the Hebrew people much more than your modesty, noble Chasdai, has suffered you to claim. You opened the portals of Spain unto us, and to you alone belongs the credit of turning Spain once again into a paradise, for a hundred years of uninterrupted warfare under the banner of Islam, had unfitted

us for agricultural and mechanical and intellectual and artistic pursuits. You sowed the seeds of our prosperity. We sat at the feet of your masters, and if we have proven ourselves apt scholars, we bear testimony to the excellency of your teachers. Far be it from us to claim superiority over our honoured rival. In the arts and sciences and philosophies your people hold distinguished places. Your theologians have given us many a problem which the wisest among us have failed to solve. In the purity of your home and social life, and in your industries you serve the world as models. In poetry I should never venture to compete for supremacy with friend Dunash ben Labrah and Menachem ben Saruk. In diplomacy, where lives the man who can equal you in intellect and sagacity, to whom else do we owe our political greatness than to you, Chasdai ben Isaac, the Jewish minister of our beloved Caliph Abder Rahman III."

DECAY & DESTRUCTION.

Every nation it appears from history had its rise and fall. Beautiful Greece fell, mighty Rome fell, every other ancient Kingdom rose and fell, so also fell the Moors.

A mighty change came over the Empire at the end of the fifteenth century. As they advanced intellectually their physical power declined. Their military strength waned as they indulged in the extravagance of oriental luxury. Internecine wars contributed towards their fall. In 1213 the Arab-Moors sustained a great defeat on the plains of "Las Navas" when they met the Spanish Christians. It was a fatal hour that foretold their future destiny. They had to gradually give up city after city and province after province until everything was lost but the city of Granada. For the time being it appeared as if the Moors had revived their patriotism and valour and would stop the victorious advance of the Spanish hosts, but it was too late.

Ferdinand of Aragon, had married Isabella, of Castile. Two of the most powerful armies unitedly marched against the city of Granada; and it surrendered on the second day of January, 1492 and the ill-fated King of the Moors, Boabdil (Abu Abdillah) made over the keys of the city.

The hour in which the Christians hoisted their flag on the turret of the beautiful Alhambra

was the culminating point in the history of abominable cruelties and heart-breaking human sufferings. That hour was most fatal for Spain, most disastrous for civilisation and most calamitous for the Jews.

The period of persecution and lamentation soon began for the unfortunate Moors. Cardinal Ximenes impressed upon Isabella that infidels do not count in God's Kingdom. To begin with they started converting the Moors by applying the edge of the sword. The Moors expressed repugnance to their methods of conversion and these malcontents were arrested. The brutal priest induced the Queen to promulgate a decree of the choice of baptism or exile. The Mosques were closed, the countless manuscripts that embodied the Moorish learning of centuries, and their libraries were burnt by the ruthless and satanic Cardinal! The unhappy Moors were forced to embrace the Gospel of Peace and Goodwill. Thousands yielded rather than leave their homes, but a spark of the old Moorish spirit remained burning bright for some time. This aggravated the situation for further revenge. The Count of Tendilla stormed Guejer, the Count of Serin "blew up the mosque in which the women and children of a wide district had been placed for safety," and King Ferdinand himself seized the key of the passes, the castle of Lanjaron. Some of them fled to Morocco, Egypt and Turkey. The feigned converts reluctantly performed the Christian religious duties imposed

upon them. They wiped off the holy water with which their children were baptised no sooner had the priests left their presence. After their Christian weddings they came home to be wedded again after the Islamic rites.

The Moors were compelled to abandon their picturesque costume and wear hats and breeches of the Christians; to renounce their language and change their Mahomedan names into Christian ones; to relinquish their baths and practice of cleanliness and adopt instead the filth of the rulers. Further to force them to give up bathing, the Christians pulled down the beautiful baths of the Alhambra.

The records are full of deeds of reckless bloodshed, torture, assassination, treachery and horrible brutality. In despair the poor Moors made a last stand and retaliated the brutal treatment, but they were overpowered. The Christians killed all the prisoners in the jail and butchered Moorish men, women and children. The villagers of the Alpuxarras were turned into human shambles. It was a wholesale butchery and devastation! The fate of the survivors was slavery and exile. Many died on the way from want, fatigue and exposure and others reached Africa to beg a daily pittance! More than three millions of Moors were expelled between the period of the fall of Granada and the first decade of the 7th century.

The Moors' defeat brought on the Jews the tortures of that newly invented monstrous and ferocious beast—The Inquisition. It

struck terror into every heart! No man with any feeling can think of its horrors with dry eyes. The furnaces were heated! the pyres were constructed! And the instruments of tortures were erected! All knowledge and civilisation were sacrificed to the flame. The sword, the rack, and all kinds of tortures were rampant! Pope Innocent III stood Godfather to the Inquisition! Who can say that Hell did not exist? It did in all its horrors so long as the Inquisition lasted. There existed Devils too and their names were "Dominican Monks." They did not know the meaning of the words pity and mercy. In the Southern Provinces of France their reign of terror ceased with the extermination of almost the entire population. They entered into Spain and committed such deeds of ferocity, recorded upon the annals of history in letters of blood and fire, the horrors of which have dragged humanity to a level much lower than that of the cruelest beasts in creation.

The Jews shared the same fate with the Moors, in fact, their plight was worse. In Aragon and Castile it was a common thing to witness the fanatical Christians backed by the still more fanatical clergy assaulting the unfortunate Jews guilty of promoting the prosperity of Spain and remaining loyal to the faith of their fathers—massacring them indescriminately by thousands, without regard to sex or age. For Centuries it was the height of piety for Christians to hate the Jews. Cruel and

inhuman laws were enacted against them. They were not allowed to mix freely with the Christians and the avenues of all the professions for which they were eminently fit by virtue of their intelligence and thrift, were closed to them.

They were prohibited from going further than the prescribed limits of the cities, were made to wear a peculiar dress on which was sewed their badge of shame and were held up to continuous public scorn.

In their executions also they were branded between two dogs with their heads downwards. Thousands and thousands of unfortunate Jews who had high intellectual attainments, with their lofty demeanour, with their high social and political standing were compelled by these black-hearted monsters—the priests to sacrifice their mansions and refinement ; to remove their garments of silk and live in wretched hovels of the Ghetto.

What must have been their feeling when they were forced to abandon their elegant palaces and the life of refinement and luxury and don the gaberdine of disgrace and wander from house to house taking a pack upon their back as an object of ridicule. They were given a choice to escape these sufferings if they only embraced "the religion of love." Thousands of them took shelter under the banner of the Cross as that was the only alternative left to them to save their lives and they became

feigned converts. But this step did not save them. The baptismal water did not transform their character. They secretly followed the faith of their fathers. Their superiority in industry, intelligence and wealth aroused envy of the priests and they accused them of the crime of relapsing into their faith. Of course the charge was not unfounded. Their conversion was a matter of compulsion. The blood-hounds of priests sounded the alarm and the Inquisition was set in motion with monstrocity and ferocity of the foulest character. It surpassed the fiercest of tigers, the most poisonous of cobras. It struck terror into every heart. In the tragedy of the Inquisition, the foremost leader, the cruelest and most ferocious beast of a man that was ever created in the Kingdom of God was, Thomas de Torquemada.

In January 1481, the Inquisition commenced its diabolical operations in the City of Seville, with Thomas de Torquemada—the fiend incarnate as Inquisitor General of Castile and Aragon. Gradually it was carried into every prominent town of Spain wholly for the torture and massacre of the Jews.

All imaginable tortures were inflicted on the Jews in the interests of Christian religion ! It was a sufficient accusation to burn a Jew for wearing better clothes or cleaner linen on the Jewish Sabbath, for eating animals slaughtered by Jews, for not having fire in his house on

the Jewish Sabbath, for abstaining from eating pork, for giving his child a Hebrew name—and yet he was prohibited by law, under severe penalties from giving a Christian name—for laying his hands in blessing upon his child's head, without the sign of the Cross and so on. Even an anonymous charge sufficed to hang him. He was arrested and taken to the secret chambers of the Inquisition and kept there for months to die without his knowing the charges preferred against him! Once he was taken there, he was doomed.

It is difficult to realise that these iron-hearted and iron-handed blood-hounds with no pity or mercy in their hearts, but a thirst for slaughter, devoting their whole life to cruelties could have been human beings—much less followers of the lowly and meek Jesus!

It is blood-curdling and too horrible to dwell long on the terrible devices and tortures by rack and rope, by fire and water; how the victims' joints were dislocated, how every bone in their body was broken, how the body was roasted over a slow fire. We will refrain from narrating these tortures and refer you to "The History of the Inquisition" by Don Juan Antonio Llorento, which is reliable as he was Secretary to the Inquisition.

The royalties also took part in this inhuman ceremony of burning people alive and not infrequently heaped fagots on the blazing fire with their own hands. The unfortunate victims

clad in coarse yellow garments with scarlet Cross and with hideous figures of devils and flames of fire were led by a military escort. They presented a horrible appearance, emaciated, lacerated, crippled, dazed by the light and fresh air, which had been denied them for months. The pyre is lighted, the flames shoot up and the victims writhe in agony. At times a fierce wind arises and for a moment blows the flames from the bodies, the victims plead in vain to the heartless crowd for mercy and beseech them at least to act as men. The executioners besmear their venerable beard by means of a long brush, with pitch and turpentine and set fire to them! The spectators shout "Blessed be forever the goodness and mercy of the holy Inquisition." "Blessed be the Holy Trinity, the sister of the Virgin Mary." Not a tear among the spectators, not a sigh of regret.

EXPULSION.

We have portrayed the tragic fate of the Moors and Jews in the previous Chapter—how Spain had completely vanquished the Moors and had degraded the Jews. We would fain think that her thirst for blood was satiated, after the terrible calamities she had inflicted, and would call a halt. But it was just the reverse. We stand aghast at the next brutal inhumanity perpetrated by Torquemada, the blood-thirsty minister of the Holy Church. The unfortunate Jews submitted meekly to unprovoked jeers, insult, outrage, assault and what not, from the pious Christians! This blood-hound, this devil incarnate not satisfied with torturing, burning and confiscating their property was busy scheming something terrific to perpetuate his memory still further—to devise another plan to excel all other brutalities. He knew no clemency.

The plan that he hit upon was this—the holy soil of Spain should be trod upon by no other denomination but pure godly Catholics, therefore the Jews must be expelled from it forever. Gone were the Moors! Go the Jews must!

He got the information that in spite of rigorous measures and prohibitive laws, converted and unconverted Jews met secretly, worshipped together and comforted each other.

In March 1492, the edict for the expulsion was out and he took upon himself the execu-

tion of it. The decree went forth to every hamlet and village of Spain that all unconverted Jews, of whatever sex or age or condition should depart from Spain within four months never to revisit it. All those who would remain after the prescribed period would be executed. Further they were prohibited under penalty of death, from having any gold or silver in their possession at the time of their departure.

Poor, unfortunate creatures thought that the cup of their affliction was full at last when they saw their brethren burned and tortured to death, their homes outraged and their property confiscated. When they heard the edict they were dazed, they ran hither and thither in frenzy. They raved, "What country will give us shelter when we are helpless and with a brand of infamy upon our brow?" They felt the pangs of death at the idea of being exiled from the country of their birth with its sweet surroundings; with its glorious past; who would not feel the crushing of his heart if driven from hearth and home—from the land of his birth—his motherland for 1,500 years or more—and almost as dear to him as Palestine—from the sacred soil that held the graves of his forefathers—and all his near and dear ones—from the beautiful country that was proud of his achievements and whose well-being was as dear to him as the very apple of his eye; to be thrust forth from that cultured realm in the development of which he had devoted all his

strength and energy of centuries—now to be flung into the jaws of death.

Imagine for a moment a fiat to go forth suddenly tomorrow, God forbid! from the British Parliament to its 300,000 British subjects of a particular caste in India or to any of its provinces such was the number of the Jews in Spain--to be exiled forever after four months, branded with infamy, helpless and defenceless, to find their pittance in the hostile world, leaving their possessions, their silver and their gold behind—to be packed into ships like so many cattle! Children torn from parents, babes snatched away from their mothers! Sisters from their brothers! Wives pulled away from their husbands, to die from want and exposure and cruelty, to be hurled into the surging sea, to be left on a desert island to die of starvation, or as a prey to wild beasts! The effect of such a brutal and infamous edict would rouse the stoniest heart to indignation to look down upon such Government with horror and abomination.

Even the hearts of the Spaniards were touched at this terrible edict and they approached their sovereign to revoke the fatal decree but in vain. As the last resource the great Don Isaac Abarbanel, one of the brightest gems of the Jews, a high officer in the service of Queen Isabella in Spain, threw himself at her feet and with piteous tone and sobbing heart entreated:—

"Ask for our life, and it is thine; ask for all our possessions they are thine, but if live we must, then, illustrious Queen, drive us not from off the soil of Spain which is dearer to us than our life."

The Queen seemed to relent and the fate of Spain might have been averted and the history of Europe might have been quite different but the fiend, Torquemada heard the touching appeal from the next room and rushed on the scene, with the ferocity of a beast and pointing to the Crucifix, shouted at the top of his voice, "Behold Him, whom Judas Iscariot sold for thirty pieces of silver! Sell him now for a higher price, and render an account of your bargain before God."

The devil in human shape conquered again. Such was the tremendous hold of Papacy on sovereigns. The Queen trembled and went on her knees instantly and implored forgiveness for her weakness and folly.

The time for their departure was drawing nigh and a gloom pervaded all over the country. The Jews attired in deepest mourning roamed about listlessly in the streets. Their dejection cannot be conceived. They were dazed and stupified. The sorrow-stricken husbands looked on their drooping wives and they in turn gazed at their beloved children. They spoke in mournful accents 'O God! a few days hence where will father and mother go! What misery

will befall wife ? What fate awaits brother ? And to what infamy will sister be sold ? Why the earth does not swallow us up wholesale and put an end to our misery. How long, how long O God shall we and our children suffer! Why hast Thou turned Thy face against us! Is there any worse indignity and calamity awaiting us ? Frenzy seizing some they rushed out to the cemetery, to the graves of their near and dear ones and there amongst the dead they started their lamentations and sought pity, mercy and consolation from the departed, since the living could not befriend them. In the graveyard they remained for three or four days without taking a morsel of bread or a drop of water, praying in vain to the souls of the dead to plead before the Almighty for their deliverance.

The clergy took advantage of their helpless condition and preached in the synagogues, in the public squares, in the open streets wherever they could get a chance—the Love and Gentleness of the Redeemer and offered the Jews the baptismal water with a choice to remain in their adored land. The Jews quietly listened to their harangues; their sufferings convincing them more than ever the absurdity of such a religion which could torment their souls and inflict such horrible cruelties. The treatment which the convert Jews received from the Christians was enough to create abhorrance, dread and condemnation of such a bloodthirsty faith. They preferred exile, separa-

tion, tortures, even death to the adoption of a religion that fattened on blood and thrived on cruelty. In whispered tones they told one another that they would die like martyrs rather than yield to the foe. They spoke not in uncertain language but in clear concise terms—"whether we live or die we will never desecrate the name of our forefathers and in our darkest hour, we will be true to the living God of Israel." Such were these noble sons and daughters of Israel and such was their indomitable faith! There is no parallel in history of such heroic devotion to ones' faith. Those brave and loyal souls suffered untold misery, inconceivable tortures and agonising death to proclaim and uphold the sanctity and indestructibility of their religion.

At last the time arrived for their departure. It was the 2nd of August, 1492. The actual time had expired on July 31st, but they had implored for two days of grace so that their great calamity, might fall on *Tisha b Ab*, the 9th day of *Ab*, the annual day of fasting, the most calamitous day in the history of Israel.

Early in the morning of the fatal day they rushed to their synagogues to worship there, for the last time. They sat on the ground besmeared with dust and ashes and girded with sackcloth and read in sad accents Jeremiah's "Lamentations." They had read them year after year but they did not realise their meaning before. That morning their broken heart stirred, O! What wails of sorrow, what sobs

of contrition, what passionate out-breaks, as they repeated the verses:

"How does the city sit solitary, that was full of people. How is she become as a widow! She that was great among the nations. She weepeth sore in the night and her tears are on her cheeks, among all her friends she hath none to comfort her. Judah is gone into captivity because of affliction, she dwelleth among the nations, she findeth no rest. Her adversaries are powerful, her enemies prosper, all that honoured her despise her. It is nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me. Zion spreadeth forth her hands and there is none to comfort her. They cried unto them. Depart ye, ye are unclean, touch not, when they fled away and wandered, they said among the nations: They shall no more sojourn there. They hunt our steps, that we cannot go into our streets, our end is near, our days are fulfilled, for our end is come."

And forth they went from the house of God, the old and the young, the sick and the helpless, virgin and youth, bride and groom, man, woman and child, with hearts bleeding, with steps tottering, with faces haggard and hollow and wan, with figure bent, and spirit broken as they gazed with a vacant stare for the last time upon their emptied homes, upon the desolate scenes of childhood and youth.

DISPERSION.

Ships were lying in readiness in the harbours of Spain to carry 300,000 unfortunate Jews to be disembarked wherever the captains whim would chance to take them. They were packed like cattle in these vessels bound for desert Islands; without the least regard of sex or age; mother on one ship and child on another; wife torn from husband and sister from brother; they were embarked never to meet again.

Who can describe the heartrending cries of parent for child! And child for parent! Of husband for wife! And wife for husband! Their sufferings were so pitiful, so heartrending that the pen and tongue shrink from dwelling upon it in detail.

They were prohibited under penalty of death from carrying away money with them. What cared they for money, what cared they even for life, when their heart was crushed and they were thrust out of their beloved country! But the pirate captains and their heartless crews were under the impression that these persecuted beings had large sums of money sewed up in their clothes or concealed in their persons. As soon as they were on the high sea, men, women and children were ordered on deck, commanded to disrobe publicly, regardless of innocence of youth and

modesty of sex. Many a virgin and many a youth resisted, not that they had money concealed but for very shame, and their resistance was punished by being thrown remorselessly overboard. Disappointed in their search, their thirst for gold excited them further. Body after body were ripped open, before the eyes of the unfortunate exiles, in the belief that they must have swallowed their gold and precious jewels. Disappointed in this too, there followed a scene, a more detestable and dastardly one the sun never shone upon! The sailors finally satiated their brutal lust upon the innocent creatures—helpless and faint from terror and torture. The others were made to cleanse the ships from every trace of blood—the blood of their friends, and kindred, after which they were thrown into the sea! As if the Great God created the Jews for no other purpose than to appease the beastly appetites of inhuman sailors and serve as food for the fishes of the Sea.

And all these black deeds for the glory of Christianity! It was in obedience to the teachings of the Church! Any one could kill a Jew whenever he had an opportunity. The Church taught that for the death of every Jew the result was cancellation of one hundred days from future purgatory.

Another Captain was kind. He landed all his exiles on a desert coast, leaving the weak and the suffering pitilessly a prey to wild beasts and to starvation. One of the unfortunate

survivors related how he saw his wife perish before his eyes, how he himself fainted with exhaustion and upon awakening beheld his two children dead by his side.

They lived on roots and grass for several weeks. Each day's scene was appalling. It brought fresh miseries and fresh graves.

Some mothers who could not bear the sufferings of their children, struck them dead, and then killed themselves. Whole families folded themselves in loving embrace, and while in that position hurled themselves into the sea. When wild beasts came upon them they plunged into the sea, and remained there for hours shivering until the beasts retreated. In that state of exhaustion they marched onward half demented from starvation until they beheld the joyous sight of human settlements. Down to the shore came the priests of meek and lowly Jesus holding a Crucifix in the one hand, and provisions in the other, the unfortunate Jews were given the choice between baptism and starvation. The flesh was stronger than the spirit. They begged for the bread, and ate it ravenously, after the few drops of baptismal water had cleansed their soul from the foulest stains of infidelity. " Thus, says a pious Castilian historian, " Thus the calamities of these poor blind creatures proved in the end an excellent remedy, that God made use of, to unseal their eyes, so that, renouncing their ancient heresies, they became

faithful followers of the Cross." How many hundred days of purgatory punishment were cancelled for this pious utterance of the Castilian, history again neglected to record.

Another ship-load was cast out by a barbarous captain upon the African Coast, where the African savages pounced down upon them, and abandoned themselves to frightful cruelites. The men and youths they sold into slavery, the defenceless women were brutally ravished; the children at their mothers' breasts, the aged, the sick and the infirm were mutilated and tortured and murdered by thousands.

Another ship-load landed in the harbour of Genoa. A graphic picture of their sufferings is given by a Genoese historian, an eye witness of the scenes, which he describes as follows:—

"No one" says he, "could behold the sufferings of the Jewish exiles unmoved. A great many perished of hunger, specially those of tender ages. Mothers, with scarcely enough strength to support themselves, carried their famished infants in their arms, and died with them. Many fell victims to cold, others to intense thirst, while the unaccustomed distress, incident to a sea-voyage, aggravated their maladies.

I will not enlarge on the cruelty and the avarice which they frequently experienced from the masters of the ships which transported them from Spain. Some were murdered to

gratify their cupidity, others forced to sell their children for the expenses of the passage. They arrived in Genoa in crowds, but were not suffered to tarry there long, by reason of the ancient law, which interdicted the Jewish traveller from a longer residence than three days. They were allowed, however, to refit their vessels and to recruit themselves for some days from the fatigue of the voyage. One might have taken them for spectres, so emaciated were they, so cadaverous in their aspect and with eyes so sunken, they differed in nothing from the dead, except in the power of motion, which indeed, they scarcely retained. Many fainted and expired on the mole, which being completely surrounded by the Sea, was the only quarter vouchsafed to the wretched emigrants. The infection bred by such a swarm of dead and dying persons was not at once perceived; but when winter broke up, ulcers began to make their appearance, and the malady, which lurked for a long time in the City, broke out into the plague in the following year" (Prescott "Ferdinand and Isabella," Volume I, Chapter XVII).

Those who were landed on the shore of Naples, were more fortunate. Ferdinand I was a wise King and a distinguished scholar. He kept the power of the Church and the Clergy in check. He was a kind-hearted and liberal sovereign and free from bigotry. He welcomed the Jews and appointed the great Abarbanel, formerly in the service of Isabella, of Castile, one of his cabinet officers and defended the

Jews from the attacks of the clergy and the people who accused the Jews for the plague that was raging in Naples and other parts of Europe.

Equally fortunate were those who entered the territory of the Turks. Sultan *Bajazet* received them with open arms and made use of their intellect and industry by giving them their proper places. The Sultan one day remarked " Do they call this Ferdinand of Spain, a prudent prince, who can thus impoverish his own Kingdom and enrich ours ?"

About 15,000 Jews entered the dominion of Portugal on their way to Africa. John II, King of Portugal found a good opportunity to sqeeze them well. He gave them a permit to stay eight months and levied a tax of eight dollars a head, which he recovered from the native Portuguese Jews. The exiles got the news of the atrocious crimes on their brethren on their way to Africa, by inhuman captains and heartless crews. They preferred to die in Portugal to exposing themselves to the inhumanity and beastly lusts and tortures of barbarous pirate sailors and African savages, they allowed the time purchased to pass away and remained there. To their misfortune terrible plague broke out and the unfortunate Jews were held responsible for its visitation and their breach of contract. The King issued an edict which for cruelty equalled that of Torquemada. All Jewish children below fourteen were torn

from their parents, dragged into the Church, baptised; those under three years of age were given to Christians, to receive Christian education or in other words to be raised as slaves: those between three and ten years of age, were put on board ship and conveyed to the newly discovered unwholesome island of St. Thomas, called "Ilhas perdidas," "The Isles of perdition," which was colonised by Portuguese condemned criminals.

The boys of ten to fourteen were sold as slaves. The cup of their affliction was full to the brim. Mothers cast themselves at the feet of the tyrants and pitifully begged to be taken with their babes; they were heartlessly brushed aside. Hundreds of mothers mad with despair, ran behind the ships as they carried off the idols of their heart, and perished in the waves. Childless and broken hearted they now sought to leave the land, but they were told that they had forfeited their right, and they were given the choice between baptism and slavery. Thousands submitted to baptism in the hope of being reunited with their children. Thousands were sold as slaves, yet prior to their being sold, they were submitted to tortures, cruelties, outrages too revolting, too repulsive, too heartrending to be here narrated.

The Native Portuguese Jews were struck with terror at the cruelties practised on their brethren and they thought it would not be long before they would have to share the same fate. They were secretly making preparations to

leave the country, in the meantime John II died in 1495. His cousin *Manoel* succeeded him. *Manoel* was kind-hearted, and he encouraged learning, science and commerce. He released the Jewish exiles sold into slavery, recalled the condemned children and accorded sympathetic treatment to the Jews. The native Portuguese Jews in their joy at the kind treatment of their brethren voluntarily offered large sums of money as a token of their gratitude. The King declined their offer with thanks and refused payment for human kindness and reassured them of his good will.

But alas ! a greater tragedy was to follow. A marriage was proposed between Manoel of Portugal, and the daughter of Ferdinand and Isabella, of Spain. He saw the prospect of being the King of United Spain and Portugal. In the marriage contract one of the terms was that all Jews, both natives and exiles should be expelled immediately. The King hesitated to sign the contract but the fanatical daughter of fanatical parents vehemently insisted. He purchased his right to the princess of Spain at a sacrifice of thousands and thousands of lives, and to the destruction of Portugal's prosperity as the Jews were the pillars of the State.

The time arrived, the scenes of mourning, wailing and heartrending cries which had resounded in Spain re-echoed in Portugal. Manoel soon foresaw his destruction and regretted his conduct but it was too late.

His eyes were dazzled at the prospective vast empire. He planned a strategy. He gave secret orders to seize all children under fourteen years of age to be forcibly baptised and brought up as Christians. The secret was out soon. Frantic mothers hurled their little ones into deep wells or river. They preferred killing their babes with their own hands to resigning them to the Christians. With all the resistance of parents for such an atrocious crime, the King's order was executed. Many accepted baptism, but their number being so small that the King was not satisfied and to wreak vengeance upon them for thwarting his wishes, he revoked his edict, seized all who had not yet fled and sold them as slaves.

At this juncture Italy and Turkey came to their rescue. Italy at this time was the seat of European learning and had become prosperous through the commercial and industrial zeal of the Spanish Jews whom she had already befriended. Turkey opened her gates to the Portuguese fugitives. Even some of the Popes, Clement VII and Paul III were kind to them and they deserve great credit for their liberal attitude.

The flourishing Italian and Turkish Jews ransomed their brethren who settled in Ancona, Pesaro, Livorno, Naples, Venice, Ferrara and elsewhere. Whichever city they went to became prosperous in a short time. A good number of Portuguese Jews prospered in the

Indes, in Southern France and in Hamburg. Another group settled in the Netherlands, and became specially prosperous in Holland. During the time of Cromwell, a large number of Spanish and Portuguese Jews entered England through the intercession of *Menasse ben Israel.* From England, Indes, and Italy they went to settle down in America.

CONCLUSION

Since the expulsion of the Jews and the Moors the curse has fallen on Spain. For centuries she has been paying a heavy penalty for cruel wrongs, for massacring, burning, exiling the most thrifty, the most industrious and the most intellectual people that ever trod her soil. "So rapid was the fall of Spain," says Buckle in his "History of the Civilisation of England," Volume II, Chapter I, "that the most powerful monarchy existing in the world was depressed to the lowest point of debasement, was insulted with impunity by foreign nations, was reduced more than once to bankruptcy, was stripped of her fairest possessions, was held up to public approbrium, was made a theme on which school boys and moralists loved to declaim, respecting the uncertainty of human affairs. Truly did she drink to the dregs the cup of her own shame. Her glory had departed from her, she was smitten down and humbled. The mistress of the world was gone, her power was gone, no more to return."

The Jews have been in Europe much before some of the nations priding themselves as Europeans. In spite of their being exposed to the wintry blasts of horrible suffering and persecution for nearly twenty centuries, they still flourish and ceaselessly contribute to the happiness of the world. Any other race would have

succumbed to the influence of environment. "They are too old for assimilation, too strong for extermination." In a perpetually moving panorama although they are in a microscopic minority, they hold their own and have proved themselves a superior race. Whichever part of the world they may be placed, they perform all the duties of citizenship conscientiously and are loyal to the country of their adoption. They not only participate in the intellectual and political life of the country they live in but history bears ample testimony to the fact that they add to the prosperity of the country which accords them good treatment.

"The fifteenth Century made the Jews pilgrims over Europe, but wherever they went God's glory went with them." Driven from their Mother-land scattered all over the world, hunted and crushed, still they remain faithful to their past. They have seen tidal waves of Babylon, Assyria, Persia, Greece, Egypt and Rome and instead of being engulfed by their persecutors have lived to see them engulfed. There is hardly a phase of human thought and activity in which the participation of Jews is not discerned. Scattered though they are all over the world, they have led science, commerce, art and literature. Though they possess no country of their own they are citizens of every land and as powerful a factor if not more when they owned a common home and temple. They never for a moment doubted their destiny. The Sword failed to stay the spirit. The seeds

watered by the blood of the martyrs were buried but not dead. The world beheld a race living for an ideal.

Emerson depicts their picture very truly :—

"This is he who, felled by foes,
Sprung harmless up, refreshed by blows;
He to captivity was sold,
But him no prison bars would hold;
Though they sealed him in a rock,
Mountain chain he can unlock;
Thrown to lions for their meat,
The crouching lion kissed his feet;
Bound to the stake, no flames appalled,
But arched o'er him an honouring vault."

The Jew is indestructible. The people chosen by the Almighty God to be His priest people cannot die. After four hundred years of banishment, Spain recalled the Jews. She found out her fatal mistake. She sought to repair her wrongs to the people who were her benefactors. Her eyes were opened and she again held out the hand of friendship to them.
